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Dr. J. H. Wood

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Has change of

"Intelligence Tests"

# COLORED PEOPLE REAL EQUALS OF WHITES SAYS GENERAL MANGIN

*Baltimore Md.*  
Absurd Legend Of Inferiority Of Blacks Based Solely On Tradition Of Slavery.—White Race Not

First.—May Be Outdistanced In Future

*By Colored*

1/13/22

New York World

Paris, France, Dec. 28—"An end must be put to this absurd legend of the inferiority of the black races. It is based solely on the tradition of slavery and is not at all flattering to the white races!"

**Speaks From Knowledge**

So declares Gen. Mangin, whose utterance is the most authoritative of those who have taken up advocacy of the cause of the blacks, following the winning of the Goncourt literary prize by the Martinique writer, Rene Maran.

Mangin is the great champion of the black army theory, holding that only by training and arming her colonial subjects can France redress the balance in face of more populous Germany. Their fighting value he proved in the war, for "Manger" Mangin's colonial army was always in the thick of the French offensives.

The General gained his affection for the colored races during the twenty years he spent in colonial military and administrative commands. He is not merely a soldier

but has considerable competence in literary talent, which gives weight to his remarks on culture among the Negro races.

"There really is an intellectual elite among the blacks, whom liberty has introduced to our culture," he asserted in an interview. "And experience has remonstrated that this elite possesses the ability to excel in every domain of human activity."

"Civilization has its source in Yellow Asia, Black India and Black Egypt. Greece dates only from 1,200 or 1,500 years before Christ and Rome was only a tardy parvenu in the history of world development. Our alphabets are Asiatic and our figures Arab. In short, the white race is only a stage in humanity, not the first nor probably the last. There is no guarantee that it will not be outdistanced by the colored races in future ages."

"But doesn't Africa seem a little behind?" the interviewer asked.

**As Good Morals as Paris Has**

"That depends on what is understood by progress. There is moral progress, which has not made much advance for centuries, and scientific progress, which strides with giant paces. Moral progress

is as good as, and perhaps better, than in Paris, among certain African tribes. As to the second, more illusory than real, Negroes assimilate it with disconcerting rapidity. Three months is sufficient for them to become locomotive drivers, steamboat pilots or taxicab chauffeurs. All our wireless stations in Africa are served by natives.

"In the vast zone which extends between the valleys of the Senegal, the Niger, the upper affluents of the Congo, the basin of Bahr-el-Ghazal, the White Nile and Abyssinia, inhabited by tribes which may be mostly included in the black races, we find in the language, manners, religions, monuments and arts all the elements of immemorial civilizations. Why have these peoples not received earlier what are called the benefits of Western civilization? It must be confessed that it is largely due to the whites, who long have been nothing toward the blacks but pitiless 'niggers' drivers.

"In the Darkest Africa of Stanley the blacks have remained nearer to the primitive Negro. That is a question of climate, the humid heat of the equator sapping the energies of the people. They remain devoted to the horrors of fetishism and sometimes cannibalism.

"But my long experience of the advanced black races permits me to affirm that for family virtues, qualities of heart and intelligence they compare very well with our own populations."

**Lacks Heredity**

"Admittedly, from the intellectual point of view, the Negro lacks heredity. His misfortune was to be considered for thousands of years as human cattle. All routes toward the civilizing elements of West and East were barred to him. Yet his heart has remained pure, his soul ingenious and his intelligence open. He is avid to learn and understand. And he is naturally good, faithful, devoted, loyal and very sensible to the sentiment of honor and the nobility of individual sacrifice for just causes."

"Is there a Negro literature as there is a Negro art?" the General was asked.

"The latter is more popular, but a Negro literature exists, and I can certify that it does not lack observation, sensibility or fantasy. The blacks have an innate gift of imagery and they express with force and not without finesse what they feel and what they think. Their story tellers are legion. Their griots (a special caste which includes historians, poets, musicians, sorcerers) have a repertory of tales not less piquant than our old fables in verse. They have also lyric poetry. The Bongo, a heroic and sentimental lamentation, is most moving. And what shall I say of the touching cradle song of the Sons of Somori?"

"The French writer, black or white, who collected the elements of African folklore, would certainly add a sensational novelty to our literature."

## NEGRO EQUAL OF PALER BROTHER SAYS GEN. MANGIN

*New York News*

Absurd Legend of Inferiority of Blacks Is Based Solely on Tradition of Slavery" 1/14/22

"WHITE RACE ONLY A STAGE IN HUMANITY"

"No Guarantee It Will Not Be Outdistanced in Future Ages by Colored People"

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"The French writer, black or white, who collected the elements of African folklore, would certainly add a sensational novelty to our literature."

Among writers who have taken up their pens in celebration of the belle confraternite shown by the bestowal of the chief French literary prize of the year on a colored man, is the well-known publicist Etienne Grosclaude. He indulges in severe criticism of the American and British way of handling negroes and shouts the praises of the French method.

#### Scores America and England

"By its haughty manner toward the masses of negroes within its territory the great American democracy, otherwise so generous and humane, seems to forget at this point the Good Samaritan," writes M. Grosclaude. "With us the old regime did not wait for the proclamation of the League of the Rights of Man to treat our colored subjects as members of the family. In truth we have never been a race of slave dealers. Doubtless a few were recruited among our coastal population at the time of the great adventure, but our friends of Great Britain and the Low Countries were always our superiors in this sort of navigation. Even since the abolition of slavery, the Hollanders have always exploited their possessions in the strongest manner, though with a marvelous practical sense. The English have excelled in the exploitation of the most populous colonies by an infinitesimal number of white officials. But the English do not admit, I do not say legally but morally, the union of white men and black women."

"The Frenchman is infinitely more cordial with his black male cousins and more gallant with his black female cousins. Generally the French resident, civilian or military, lives on excellent terms with the local population as soon as they realize we are not there to persecute them or hold them to ransom, and that there is every advantage in supporting themselves on our temporary tutelage and good fellowship. That is what distinguishes us from the English, correct, loyal and haughty, who know better how to make themselves feared than to make themselves loved."

"I believe we are the only nation

in the world which treats the blacks as brothers, as inferior brothers, if, in default of sufficient moral or intellectual emancipation, they have not attained their social majority; as equals when their rich primitive nature, brought to value by our teaching, is raised above the common level. "The awarding of the Goncourt prize to a colored writer has a high significance. It is a witness to the fraternal sentiment of our country for all her sons, without distinction of shades or origins, when those sons honor the country by their words or by their deeds."

**NEGRO CIVILIZATION**  
Baltimore Md. Herald and  
Commonwealth 1/11/22  
Shillp's Ozymandias, the poem upon the shattered statue of a king sung in desert wastes, with an inscription bidding the beholder look upon his works and despair, would have little satire for an archaeologist. He would set his excavators to work, and in a few years we would have a full history of the great conquests of Ozymandias, and pictures of his achievements as a builder. In histories of the world Ethiopia has hitherto been accorded a few sentences as furnishing an episode in the record of Egypt. But the Harvard University-Boston Museum expedition to Egypt has just issued a resume of its fifteen years of work in the Sudan, which shows how much has been done since 1906 to evoke from darkness the story of the first great Negro kingdom.

It has long been known that at the faint dawn of history a Negroid race had settled both the upper and lower valleys of the Nile, and that a differentiation arose, because the upper region, or Ethiopia, was poor economically, and absorbed wilder Negro elements from Central Africa, while the rich lower valley fronted Asia and Europe. It has long been known that the contacts, hostile and otherwise, between Egypt and Ethiopia were close. A newer Ethiopia in time arose, not in Nubia, but nearer Egypt; and at its ancient capital, Napata on the Nile, the Harvard-Boston researches have been made. The archaeologists have established the origin of the royal family and have thrown light upon the successive monarchs for more than four centuries. It was about 750 B. C. that the conquered Egypt and held sway for a hundred years, sending their ambassadors to Assyria and other Asiatic courts. The Bible names one of these Ethiopian rulers

of Egypt and the American scientists identified the other four.

The view that the Negro's place in history and civilization dates from about the time a Dutch ship brought the first slaves to Virginia is not confined to our South, but it is an utterly fantastic view. Not merely did the Negro build up powerful kingdoms in the Nile valley. He traded with Solomon when Jerusalem was at its greatest importance, and sent gold, ivory, jewels and cloth to the first Greek and Semitic colonies in North America. When the advance of Mohammedism began Negro converts to Islam helped to conquer Northern Africa and Spain. Kingdoms almost worthy of comparison with Ethiopia arose and sank in various parts of Africa. Archaeology is expected to supply much more information upon the history and culture of the Negro in earliest times, and will do its part to give the Negro a larger background and greater dignity.—N. Y. Evening Post.

#### OPEN LETTER TO ARTHUR BRISBANE.

I am impelled to write you because of your comment referring to the Negro in your "Today," issue of January 21 in Chicago Examiner. *Kansas City Sun 2/4/22*

I, in common with many others, read always your column and consider it an undeniable asset to the Examiner. It is one of the features which causes me to purchase the paper every morning. No one will deny that you are interesting and original—even brilliant. But so is a lightning bug brilliant.

One thing is dominant in your writings from time to time—your intolerance of any race other than the white—your narrowness of view making it utterly impossible to conceive of other peoples in any save a biased light.

It would behoove you, brilliant and interesting, but certainly not scientific or logical, not to wade beyond your depth, not to delve into that with which you are so manifestly unversed, drawing ridicule upon yourself.

I once heard a University of Chicago scientist express amusement at some of your arguments presented a few years ago, dismissing a query raised by one of the students relative to a deduction of yours with the mere comment that you were a professional writer, not a scientist, therefore harmless and not to be taken seriously.

You imply that the Socialist, Charles E. Russell, is in error in taking issue with the statement of President Harding that it is a mistake for Negroes to talk of social equality because "there are fundamental, eternal and inescapable differences." You proceed to show the existence of these differences by citing skull difference as to shape. Your sole answer to his demand that proof be cited of differences between black and white races is difference in skull contour. And you opine that a five-year-old child can be taught the difference.

Had you taken the opportunity to acquaint yourself with the fundamentals of sociology or anthropology you would know that there are far greater variations in skull contour within each race than between it and any other race. You would know what all intelligent men know now—that there is no such thing as monopoly of attainment racially; that accomplishment of so called superior races is not to be accounted for by ability excelling others but rather by the experiences through which they have passed. You would know that black men of Africa have builded great empires; have produced geniuses of warfare; have evolved wonderful and complex languages; have wrought the greatest iron-working in the entire world.

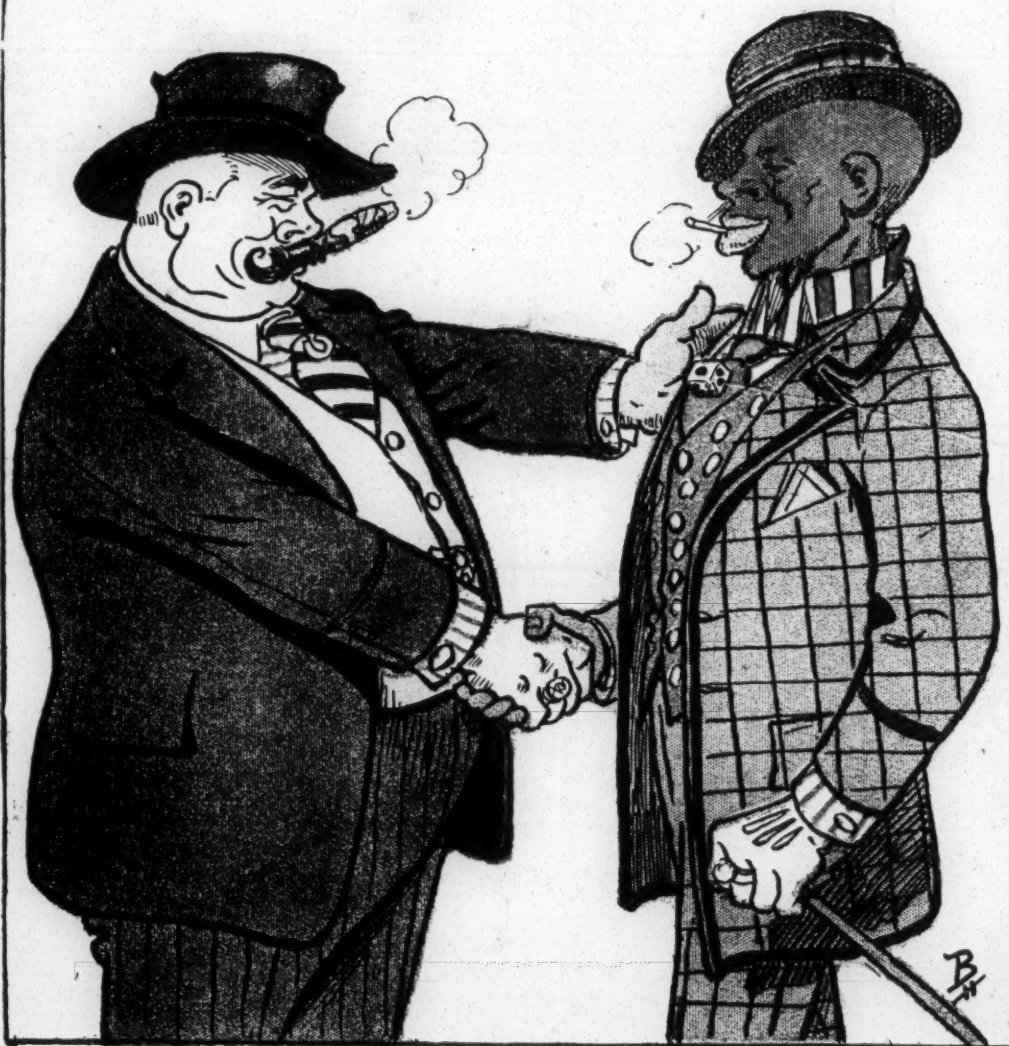
If you would avail yourself of Boas' "Mind of Primitive Man" or Thomas' "Source Book for Social Origins," if you would peruse occasionally the Journals of Sociology and Anthropology, if you would wrest yourself loose from racial egotism and follow however distantly in the wake of modern science, even though not able to embrace it all, you would never put what you think you know against what Mr. Russell knows he knows.

Another word: As to "social equality," whatever you and other misguided whites mean by it—Negroes, some of them, are the social equal of whites, some of them, and know it. If by "social equality" is meant association with whites in a social way the intellectuals among the blacks do not want it and it would be well if the white people could understand that now. One's conduct and nothing else determines his social status; there are blacks who are the social equal of the best Caucasian who ever walked and there are blacks who are the social equal of the vilest white man who ever lived. But social equality and association between the races are two altogether different things.

Very truly,

CASWELL W. CREWS





"Monday the Political Boss in the Black Belt Slaps Sambo on the Back and Tells Him to 'Vote 'er Straight' and Feeds Him on Guff About His Being the Equal of the White Man."

## THE NEGRO AND EDUCATION

BY PROF. JOHN C. ADAMS

THE source of one of the most acute problems in the United States is our negro population. Every intelligent white person knows this is true, but most of us, as soon as the black race is mentioned, throw up our hands and say: "Not so loud! Don't talk about it! All you will do will be to make trouble!"

A sure way to trouble over our most pressing race question is to ignore it. Just let this problem drift along a few more years and we'll have some troubles that will make all of us wish that we had taken the problem in hand fifty years ago and done something about it.

If you are having trouble with your best dentist you can find. In things of eyes, of course you go to the nearest this character we are almost sane, but garage and ask the mechanic to see if when it comes to social ailments we act he can fix it. If you have a toothache with no more sanity than if we went to you hurry down to the shoemaker and the blacksmith to get relief from the ask him to treat you! You do nothing stomach-ache.

If your eyes are bothering you, you go to an oculist and if your teeth are going bad you hunt up the Scientists have told us and are telling us facts about our race problem, but we will not listen. Instead of consulting

the expert in that field, we must listen to politicians who prosper at the expense of society by manipulating the negro vote; or we must listen to well-meaning but altogether deluded persons who pose as social workers or imagine that the white man's religion can solve the ancient problems growing out of the presence in this world of races of different bloods.

The scientist has no prejudices against the black race. The negro, to a scientist, is only a phenomenon of human history and development, to be studied and analyzed as the botanist studies and analyzes an elm tree or a strawberry blossom. The scientist has no more intention of reflecting on the black race when he says that the possibilities of mental development of that race are limited, than he has of reflecting on the white race when he says that it is impossible to develop a white race that can swim as well as a whale or fly as naturally as an eagle.

Facts are facts, whether they concern a black man or a white man, and it is because we refuse to study facts that we have got ourselves in such a social mess in the United States.

Of all the fallacies current among our people today none is more mischief-making than the belief that the difference between the black mind and the white is a matter of education. In the International Scientific Series, published some years ago by D. Appleton & Company, there is a volume on Anthropology. It was written by Edward B. Tylor, a distinguished authority in this field. In a chapter on the races of mankind, Dr. Tylor makes this statement:

"There seems to be in mankind inbred temperament and inbred capacity of mind. History points the great lesson that some races have marched on in civilization while others have stood still or fallen back, and we should partly look for an explanation of this in differences of intellectual and moral powers between such tribes as the native American and Africans, and the Old World nations which overmatched and subdued them. In measuring the minds of the lower races, a good test is how far their children are able to take a civilized education. The account generally given by European teachers who have had children of lower races in their schools is that, tho these often learn as well as the white children up to about 12 years old, they then fall off, and are left behind by the children of the ruling race. This fits with what anatomy teaches of the less development of brain in the Australian and African than in the European. It agrees also with what the history of civilization teaches, that up to certain point savages and barbarians are like what our ancestors were and our peasants still are, but from this common level the superior intellect of the progressive races has raised their nations to heights of culture."

If it were necessary a vast array of evidence could be cited from eminent scientists to show that the mental development of the negro race to the plane of the white race is an impossi-

bility; the negro brain is not built for such development. He may absorb as much objective instruction, and absorb it as rapidly as a white man, but when it comes to subjective fields, when you introduce the negro mind to philosophy, to ethics, to the higher meanings of religion and religious experience; when you attempt to teach him social and political science, he is lost.

A physical limitation of brain precludes the possibility of educating the black man to an understanding of the white man's civilization. Wherever he is in numbers, the negro is a hindrance rather than a help to culture, and those who believe that the time will come when we can teach a negro to sense the reason why he ought not to sit down when a woman is standing or why he ought not to occupy a seat next to a white woman, are just fooling themselves. We can't teach even white men, in all instances, to refrain from crowding into the last seat in a street car when women are standing.

This is not an argument against education for the negro. It is to the white man's interest in the United States to see that schools are provided for our black population and that such education and training as will fit them for making a living be offered them and made even compulsory, but we need not expect that we can provide the education which will make the negro understand the purpose and spirit of our Government or the higher reaches of our thought and culture. It cannot be done—and this thru no fault of the negro but because of the caprice of nature which withheld from him the mental capacity essential to such understanding.

The poet has said that "a little learning is a dangerous thing." That is a very vital truth. All that we are doing for the negro today is forcing on him the little learning that is dangerous. He can absorb just about enough knowledge to make him think he is "educated" but never enough to realize what he doesn't know. He may never attain that wisdom which, as Alexander Pope expressed it, is "but to know how little can be known."

There are two phases to our negro problem in the United States. One is the educated negro; the other is the ignorant negro.

The educated negro knows too much to be satisfied with his proper place in a white man's government and the ignorant negro doesn't know enough to know his place in a white man's civilization.

"Tuesday, Sambo, to Show That He Appreciates the Dignity of His Equality, Pushes His Way Into a Street Car and Drops Into a Seat Alongside the First White Woman He Sees."

And there you are.

MONDAY THE POLITICAL BOSS IN THE BLACK BELT SLAPS SAMBO ON THE BACK AND TELLS HIM TO "VOTE 'ER STRAIGHT" AND FEEDS HIM ON GUFF ABOUT HIS BEING THE EQUAL OF THE WHITE MAN. TUESDAY, SAMBO, TO SHOW THAT



HE APPRECIATES THE DIGNITY OF HIS EQUALITY, PUSHES HIS WAY INTO A STREET CAR AND DROPS INTO A SEAT ALONGSIDE THE FIRST WHITE WOMAN HE SEES. Education is powerless against the natural limitations of the negro as well as the almost criminal asininity of our ward politicians.



# It Seems to Me

Several days ago we announced that discussion in this column of the Negro problem was suspended, but we have just come across something by Max Eastman which seems to us so exceedingly wise that we are not going to let any rule of our own making prevent us from reprinting it. Mr. Eastman has written a preface to "Harlem Shadows" (Harcourt-Brace), a collection of poems by Claude McKay.

"A great many foolish things are said even by wise people upon the subject of racial inferiority," writes Mr. Eastman. "They seem to think that if science could establish a certain difference of average ability as between the whites and blacks, that would justify them in placing the whole of one of these races in a position of inferior esteem. The same fallacy is committed in the discussions of sex inferiority, and it is worth while to make clear the perfect folly of it. If any defined quantitative difference is ever established between the average abilities of such groups it will be a relatively slight one. The difficulty of establishing it is a proof of that. And a slight difference in the general average would have no application whatever as between any two individuals or any minor group of individuals. The enormous majority of both races, as of both sexes, would show the same degree of ability. And so great is the factor of individual variation that we could not even be sure an example of the highest ability might not arise in the group whose average was 'inferior.' This simple consideration of fact and good logic should suffice to silence those who think they can ever appeal to science in support of a general race or sex prejudice."

"But in so far as the problem arises between a dominant and a subjected race," continues Eastman, "it is impossible for science to say anything even as to averages. For a fair general test is impossible. The children of the subjected race never have a chance. To be deprived at the very dawn of selfhood of a sense of possible superiority is to be undernourished at the point of chief educative importance. And to be assailed in early childhood with a pervading intimation of inferiority is poison in the very centres of growth. Except for people of the highest force of character, therefore, to be born into a subjected race is to grow up inferior not only to the other race but to one's potential self. We see an example of this kind of growth in the bombastic locutions of the traditional 'darker' who has acquired a little culture. Those big words and long sentences are the result of a feeling of inferiority. They are a pathetic overcorrection of the very quality of simple-heartedness which is carried so high in these poems of Claude McKay."

## MENTAL TESTS.

Opposition to the law restricting immigration has centred largely in the feeling that it discriminates against certain nations and in favour of others. While the 3 per cent. quota is based with seeming impartiality on the actual

number of each nationality already here, the result in practice is to admit all comers from our kindred races of the north and west of Europe and to exclude vast numbers of the "new" immigration from the centre and the south. A strong light is thrown on the problem by ARTHUR SWEENEY, Professor of Medical Jurisprudence at the University of Minnesota, in The North American Review for May. During the war he was attached to the Neuro-Psychiatric Department of the army, and his article, "Mental Tests for Immigrants," is based on the mental census of draft men made by Major YERKES. "The psychological test," he says, "has furnished us with 'the necessary yardstick to measure the 'desirability of the immigrant.'"

The proposal is to exclude what Major YERKES describes as "D men" from whatever nation they come—those mentally incapable of progressing beyond the fifth grade of our elementary schools. Of the foreign born in our army almost one-half (45.6 per cent.) were D men or worse. "Being constitutionally inferior, they are necessarily 'socially inadequate. They cannot conform to the normal customs of society. 'Creatures of transient and often violent emotions, they are swayed by the 'voice of the demagogue, with consequences dangerous to orderly government. They are incapable of becoming 'good citizens by reason of intellectual 'deficiency, and they should be allowed 'no place in this country and no voice in 'its affairs.' Where the literacy test is often unfair, excluding men of great natural intelligence who have the misfortune to have no schooling, the mental test reveals sheer native ability irrespective of education. The candidate for a passport will be asked, in his own tongue, to supply missing parts of pictures, trace his way through mazes, count cubes variously arranged, and the like. This "Beta" test is no easier than the "Alpha" test set for those who can read and write, and as regards the lower ranges of intelligence it gives results of equal value. Dr. SWEENEY urges that the mental test, together with the customary physical tests, be made in foreign ports before embarkation.

Statistics quoted from Major YERKES show that, if there has been a purpose to discriminate, it is not without reasonable foundation. With the exception of a single small nation, all the nations of the old immigration stand higher than those of the new. Thus Russia, Poland and Italy showed more than seven times as many D and D minus men as Eng-

land. Of A men and B men, Poland and Italy had less than one-twentieth as many as England and Russia less than one-seventh. Next below England came Holland, Scotland and Germany. France was not represented. The American white draft, which was of largely composite ancestry, had 12.1 per cent. A and B men, as against England's 19.7, and 24.1 per cent. of D and D minus men, as against only 8.7 for England. Our selective immigration thus tends strongly to admit the able and exclude the mentally weak.

## DIET AND RACE

By F. P. Armitage. Longmans, Green & Co. 144 pp. Price, \$2.25; with postage from the SURVEY, \$2.35.

## FOODS OF THE FOREIGN-BORN

By Bertha M. Wood. Whitcomb & Barrows, Boston. 98 pp. Price, \$1.25; with postage from the SURVEY, \$1.30.

Three anthropological studies entitled Diet and Physique, Diet and Color, and Diet and Head Form are presented by F. P. Armitage in a thoroughly scholarly and interesting way.

When the food supply of people is the same their stature is the same, regardless of their "race," be it American Indian Asiatic, African, Australian Bushman, or European.

The variable in diet which can be correlated to the color of tribes and races, where other dietary correlation is not possible, is salt. Further investigation is needed by biological chemists to determine more fully what is the association of color with the salt content of the diet, and that of sodium chloride—by its effect on the mobility of the blood corpuscles—with the retardation of pigment deposition. The association between diet, and hence the necessary biting and chewing apparatus, and cranial form, is the subject of the third study.

Mr. Armitage has collected many data about tribes and people all over the globe. To be told that in the last analysis salt may have been responsible for the "color line" and softness or hardness of diet for the differences in the skulls of Kaffirs and Eskimos appeals to the imagination of the layman as well as the student of anthropology.

## WILKESBARRE PA RECORD NOVEMBER 8, 1922

### The Intelligence of Races

Do races differ in intelligence? A nation which draws its constituents from all corners of the earth and prides itself on being the melting pot of peoples can not safely ignore this question. It is axiomatic that what comes out of the melting pot depends on what goes into it. A decade ago the majority of anthropologists and psychologists flouted the idea that there are any considerable differences in the native mental capacities of races or nationality groups. To-day we have overwhelming evidence that they were mistaken. Army mental tests have shown that not more than 15 per cent. of American negroes equal or exceed in intelligence the average of our white population, and that the intelligence of the average negro is vastly inferior to the average white man.

Available data indicate that the average mulatto occupies about middle position between pure negro and white. The intelligence of

the American Indian has also been over-rated, for mental tests indicate that it is not greatly superior to that of the average negro. Our Mexican population, which is largely of Indian extraction, makes little if any better showing. The immigrants who have recently come to us in such large numbers from Southern and Southeastern Europe are distinctly inferior mentally to the Nordic and Alpine strains we have received from Scandinavia, Germany, Great Britain and France. —Lewis Madison Terman in the World's Work for October.



# NO NON-MAN ANCESTRY

## Catholic Answer to Evolutionists—Jesuit Counters Darwin Doctrine With Scientific Data—Characterizes It as One of Ranking Hoaxes of All Time

FRANCIS P. LeBUFFE, S. J.,

Regent and Professor of Jurisprudence,  
Fordham University School of Law.

**I**N an address delivered at the annual meeting of the American Bar Association, the Hon. James M. Beck, with rare insight and ability, diagnosed the present-day attitude thus: "In all former ages all that was in the past was presumptively true, and the burden was upon him who sought to change it. Today the human mind apparently regards the lessons of the past as presumptively false, and the burden is upon him who seeks to invoke them" (Reports of the American Bar Association, Vol. 46, 1921, p. 172).

As the present writer is one of many thousands who still hold absolutely to the non-evolution of man, he has been more than amused, though not one whit surprised, to hear such hackneyed phrases, viz., that one who refuses to hold the evolution of man is "hopelessly brainless" (New York American), has a mind "armored and wrinkled in the old, old way" (New York Times), that to debate the essential soundness of the theory of evolution "is as preposterous as debating whether or not the earth is round" (New York Evening World).

Yet in face of all this mud throwing we make the categorical assertion that there is not a single scientific fact which proves that man has evolved from any preceding animal whatsoever, and we further assert that from a purely scientific viewpoint the evolution of man is as removed us further than before one of the ranking hoaxes of all times. The "tyranny of names" is terrible, there. Man has not descended from the ape, and everywhere we hear it said: "Why, ape, nor has any ape-man existed." Well, everybody holds it. Well, everybody held once that the earth was flat and that the sun went around it. Does it follow that they were right? And isn't it a good thing to have a mind "armored and wrinkled in the old, old way" of demanding a scientific proof for a statement of physical fact? And thus be stated: "Man and monkey are isn't it an honor to be 'hopelessly brainless,' if to be 'brainful' means to jettison all science and logic?"

### Two Points to Start With.

Before entering upon the matter of this paper the writer would make two points perfectly clear. The first one is that he intends to treat the matter in hand from a purely scientific point of view. Though a Catholic and a priest of the Jesuit Order, he will make no single mention of God, of religion, of morality, of the Bible, of Christianity,

of Catholicity, though much might be said concerning the bearing of evolution on these great subjects. He mentions this because it is so often ignorantly objected, "Oh, you hold that because you are a Catholic." One might just as well say, "You hold two and two make four because you are a Catholic."

This position, moreover, is necessary because the evolutionists most frequently deny God, as traditionally and rationally understood, and one cannot meet them on common ground except in the realms of scientific, physical facts. Secondly, the writer for many reasons narrows the discussion, or rather accepts the discussion already narrowed, to the evolution of man and man only. Whether a mollusk ever evolved into a vertebrate is wholly beyond the purview of this paper. The question at issue is this and this only: Has man evolved from some non-man ancestor or was he always man from the beginning? The categorical answer of real science is absolute in the words of the great Branco at the Fifth International Congress of Zoologists, Aug. 16, 1901: "On the subject of the ancestors of man, paleontology tells us nothing—it knows no ancestors of man." In a like sense Virchow, renowned pathologist and anthropologist of his day and founder of cellular pathology, said at the Wiesbaden Congress of Naturalists: "Every postulated advance which we have made in the study of prehistoric anthropology has removed us further than before one of the ranking hoaxes of all times. from any proof of evolution to be found there. Man has not descended from the ape, and everywhere we hear it said: 'Why, ape, nor has any ape-man existed.' everybody holds it." Well, everybody Remember, of course, that Branco and Virchow were outstanding specialists.

Let us then come immediately to our question and we shall proceed by taking up the major arguments advanced by the evolutionists. The first argument advanced is that of resemblance and may thus be stated: "Man and monkey are so alike that they must have come from the same stock," or "Similarity argues oneness of original parentage." Homology or correspondence in internal structure and functional properties of organs is accepted and asserted as explicit proof of common descent. This is the fundamental, but assumed, principle that started all the discussion. But in the name of all logic and sound reasoning, even granting for the sake of argument that such resemblance exists, does it prove anything?

All that resemblance can evidence is resemblance. Let us take an example from external resemblance. Jack and Jim are perfect doubles. Are they necessarily of one parentage, i. e., twins? Or is it not adequately possible that Jack could have been born in Nome on Jan. 1, 1900, at 4 A. M., and Jim in Cape Town on the same day and at the same hour? Mere resemblance proves nothing. Resemblance may, indeed, create an initial presumption, for instance, that Jack and Jim are twins, it may create an initial presumption that man and animals are related, but it proves nothing. This initial presumption must be proved by facts extraneous to resemblance as such. As Pesch (Die grossen Weltraetz II., p. 232) well says: "It must be observed, however, that it does not follow that because plants and animals exist in certain graded order, less perfect and more perfect, therefore one has evolved from the other. It is the fallacy of 'Post hoc, ergo propter hoc.' (You bought a brown fedora yesterday, and I bought one today, therefore I bought it because you bought it and derived it from the same source.)"

### Resemblance Evidences Only Resemblance.

Yet this is what we continually hear—resemblance, resemblance, resemblance. Once and for all, granted all the resemblance wanted, what then? Resemblance evidences only resemblance. It proves nothing else by any known rules of right thinking. No one can deny that man has a body in many ways like the animal body. Certainly we are like animals and have like organs. If we and the animals have blood which is to be oxygenated, then we and the animals need an organ for this oxygenation—i. e., lungs. If we and the animals have a tissue system which is to be rejuvenated and repaired by a continually flowing blood stream, then we and the animals need an organ for pumping—i. e., a heart. If we and the animals suffer from catabolism, then we and the animals need similar organs of digestion, whereby food is ingested, digested and assimilated into the delivery blood stream to bring about repair—i. e., anabolism. But, as we shall see, this resemblance is shot through and through with essential dissimilarities, so that man and animal are physiologically and morphologically not univocal but analogous.

But is there such resemblance? First of all is there resemblance in gross out-

lines? Yes, if you take just one fast glance and cast no lingering look behind. But if you look hard, and scientists really ought to look hard, is there such likeness? As St. George Mivart pointed out in a book published exactly forty-eight years ago ("Man and Apes"), there is no species of ape that is really similar to man, but the orangutan is like him in one point, and the chimpanzee in another and the gorilla in another and so on, with alarming variations. On Pages 162 and ff. he lists the agreements and variations and says finally on Page 193: "But however near to apes may be the body of man, whatever the kind or number of resemblances between them, it should always be borne in mind that it is to no one kind of ape that man has any special or exclusive affinities—that the resemblances between him and the lower forms are shared in not very unequal proportions by different species," and, because of this, he says on Page 172: "It is manifest that man, the apes and the half-apes cannot be arranged in a single ascending series of which man is the term and culmination." Science, real science, says the same today.

So conscious, indeed, are up-to-date evolutionists of these variations that they have quite despaired of ever linking up man and monkey immediately and so have evolved from their inner consciousness a pre-simian, pre-anthropoid stock—i. e., a pre-monkey, pre-man stock—which stock was differentiated into the small monkey stock, the anthropoid ape stock and the human stock, which stock Osborn bases on "a hypothetical ancestor of this entire anthropoid group, founded on a jaw discovered in Egypt" (Amer. Museum of Natural History, Guide Leaflet No. 52, p. 5, and Men of the Old Stone Age, pp. 49 and 54). And you ought to go at once to the Museum and see in case No. 1 this tiny jaw on which so great a fabric is raised. "The mountains are in labor and there is brought forth a laughable mouse."

### Proofs Various and Varying.

But was there ever such a pre-monkey, pre-man stock? Evolutionists, of course, say that there was and their proofs are various and varying and we shall rapidly sketch a few.

In replying to Bryan, Osborn speaking of the paleontological remains, said: "He? i. e., Darwin, could not have even dreamed of such a flood of proof and

evidence." Has Mr. Osborn forgotten his other statement concerning his own prize exhibit, for the upkeep of which the people of New York are paying their hard earned taxes. "Five cases in the centre of the hall are devoted to the story of man, and that it can be compressed into so small a space is an indication of the scarcity of his remains, for here are displayed reproductions of all of the notable specimens that have been discovered" (Leaflet No. 52, p. 3). Really, Mr. Osborn, how did "a scarcity of his remains" grow into a "flood"? Haven't you broken the speed-laws of even saltatory evolution here?

But what is this "flood"? Just four or five pieces of skulls. The Trinil ape-man, which is a hodge-podge of bones belonging to no one creature ("the first of the conundrums of history," Osborn), the "Heidelberg man," i. e., to say "jaw" (but of course Haeckel taught the left-handed, right-handed use of a part for a whole, the Piltdown skull in fragments, and utterly discredited by scientific men as one of the hoaxes of science, and last but not least, the Neanderthal man, i. e., a skull-pan (for that part of the dear old fossil is lime-lighted always) over whose departed self Osborn & Co. go into raptures, and one H. G. Wells has repeatedly grown sentimental. Four, i. e., one, two, three, four pieces of bone, constitute a "flood." The writer is not ignorant, of course, of the few dozen skeletons which are grouped about these pivotal skulls by evolutionists. First of all, they can all be placed comfortably in the back of a small Ford delivery wagon; secondly, their worth is pivoted on the notorious aforementioned skulls, and, thirdly, even Mr. Osborn admits they may be rightly called a "scarcity," and "scarcity" is not "flood."

And what is the worth of these remains? Zero, as far as evolution is concerned. The Trinil ape-man Pithecanthropus is a pure figment, for, as Virchow said, the head is that of an ape, the femur, found fifty feet away, is that of a man, and neither of the two teeth belongs to that skull. The Heidelberg man, "one-half of 1 per cent. original jawbone and 99½ per cent. restoration," has been practically duplicated by an Eskimo jaw and is merely an abnormal maxillary bone. The Piltdown skull is the joke of paleontologists because of all the circumstances of its finding, and the Neanderthal skull has provoked from competent authorities a dozen or more opinions concerning itself. Here are a few: The skull belonged to a human idiot (Blake, Vogt, Hoelder, Zittel); to an old Celt; to an old Hollander; to an old Frieslander; and last, but not least, to a Mongolian Cossack of the year 1814!

It was of these remains that Huxley said: "In no sense can the Neanderthal bones be regarded as the remains of a human being intermediate between men and apes." Dwight of Harvard says, "The Neanderthal man is not a specimen of a race arrested in its upward climb, but rather of a race thrown down from a higher position." Yet as you walk into the Hall of the Age of



Man Mr. Osborn with a gesture of finality waves his hand at Case 1 and Case 2 and Case 3, and at the walls whereon his faithful understudy has painted moving scenes of sub-man life and tells you triumphantly to see how all these exhibits "form a progressive series."

Of course they do. How could they not? Hasn't the faithful McGregor used a deal of pains and care to build up the properly angled jaw on Mr. Trinil Apeman and to add a properly sloped and cramped cranium to poor Heidelberg's jaw and to pitch a nonexistent face on the Neanderthal skull pan so that it will have a lesser protrusion of chin than its predecessors have? Hasn't the valiant Knight curved each nonexistent knee as the evolutionists said it should be curved and sloped, each nonexistent femur and thigh as the evolutionists said the femur and thigh should be sloped? Of course they "progress." You schematized and made them progress. But didn't Haeckel cut off a monkey's tail to have a missing link. Think of paying taxes for the upkeep of a building wherein are depicted such phantasmagoria!

#### Shaft at Conklin.

But leaving gross anatomy and delving into more particulars, is there resemblance here? Conklin said in THE TIMES: "All the evidences of evolution drawn from morphology, physiology, embryology, paleontology, homology, heredity, environment, &c., speak for the evolution of man as much as for any other organism." First did he read Science for Jan. 20, 1922, wherein Bateson's paper may be found in which he absolutely denied before the American Association for the Advancement of Science in Toronto Dec. 28, 1921, that morphology or genetics taught any such thing? (Osborn's answer in THE TIMES, Page 2, Column 1, to Bateson's paper that "Bateson is living the life of a scientific specialist, out of the main current of biological discovery" is naive.)

Secondly, does he know, to select a few, the following differences between man and animals, including the monkey? (1) That the main tasting apparatus in animals and monkeys is on the sides of the tongue and laminated, while in man it is on the top and circumvallated; (2) That the pelvic bones of the animal and monkey are flatter and more elongated, so that it is unnatural for an animal or monkey to walk upright, since the intestines lack support, whereas in man the pelvic bones are shorter and more inclined together at the lower extremities, precisely as necessary for an erect position; (3) That physiology does teach us a vital difference between man and monkey. Monkeys live on cellulose, digesting it and nourishing themselves thereby. Man cannot live on cellulose. This argues a radical difference in the digestive apparatus of man and monkey; (4) That genetics teach us that the female anthropoid monkey is fertile once during the year, i. e., in the summer, whereas the human female continually produces ova; (5) That the monkey has one set of ribs more than man.

Ranke (Der Mensch, 2 ed. Vol. I, p.

437) says on comparing the skeletons of man and of the anthropoid ape: "We may place side by side and compare one bone after the other, and we shall find that everywhere the same general form and arrangement prevail. But in particular there is no bone, be it ever so small, nay, not even the smallest particle of bone, in which the general agreement in structure and function would pass over into real identity. By its characteristic form we are able to tell each single bone of man from the respective bone of any anthropoid ape or mammal." And Virchow said: "The differences between man and monkey are so wide that almost any fragment is sufficient to diagnose them." (Report of the Smithsonian Institution, 1889, p. 566.) Not much resemblance there!

Another argument advanced is that of cranial development. This argument states that "the cubical capacity of the skull is an index or norm of intellectual development and mind capacity." What is the scientific worth of this assumption? The scientific worth is (1) zero, or (2) if accepted, proves a boomerang for the evolutionists. (1) Its worth is zero. Why? Because the skull with the highest cubical capacity yet found is that of a savage of New Britain, with 2,010 cubic centimeters, 45 cubic centimeters greater than Bismark's, 507 cubic centimeters greater than the normal male skull of central Europe, and 715 cubic centimeters greater than the normal female skull of the same territory! (In passing, a note of warning to the ladies! Since the normal female skull capacity is roughly 200 cubic centimeters less than the normal male skull capacity, a woman who holds to the principle of evolution should refrain from advocating sex equality, equal rights, feminine suffrage, &c., for woman is, according to this principle, in an admittedly lower stage of evolution than her superior—man!) (2) It is a boomerang, because the so-called "missing links" had cranial capacities in excess of modern men, as have many savages in comparison with civilized man. Osborn himself gives 1,408 cubic centimeters for Neanderthal and 1,550-1,880 cubic centimeters for Cro-Magnon, whereas women of Bavaria now have about 1,300 cubic centimeters, and English, Irish and French women have been found with only 1,050-1,090 cubic centimeters.

#### Supra-Orbital Ridges.

Another argument advanced at times is that of the supra-orbital ridges. "Prominence of the ridges over the eyes is an indication of nearness to the apes." Is that so? Then our friends, the evolutionists, including Messrs. Osborn and Conklin, are nearer the apes than the negroes of South Africa. Why? Well, because, according to real, not imaginary, anthropology it is an attested fact that the negroes of South Africa have less supra-orbital ridge than the men of the white race. Professor Arthur Keith says ("The Human Body," pp. 177 and 178): "In the typical African negro the forehead, as a rule, is high and the supra-orbital ridges are distinctly less prominent than in the European. The supra-orbital ridges of the Chinaman are less de-

veloped than in the European."

Occasionally we hear of tailed men. Of such Ranke says: "In our own day observations have furnished us with an invulnerable argument that no race of men with tails exists on this earth." If any such are found, the so-called "tail" is found to be merely a genuine deformity, viz., a tumor or a reversed coccyx, &c. The evolutionists, however, have discreetly dropped this argument, for every man knows that the anthropoid ape has not a tail. We mention it, however, as we hear it offered as a popular objection at times. Even though men did have tails, that would prove nothing, for it would again be just a point of resemblance and so would be in no wise at all a proof of common ancestry.

An argument formerly more in vogue than now, though frequently presented by "the man in the street," is that of rudimentary organs. It has frequently been asserted that so-called rudimentary organs in man are a proof of evolution. The rudimentary organs most featured were the pineal, the pituitary and the thyroid glands and the vermiform appendix. The main reason for calling them rudimentary or vestigial organs was that no adequate reason had or has been found for their presence. But first, is it a sufficiently good reason that because we do not know why they are within us, therefore, they have no present reason for being there? Would it not be just as reasonable for a Hottentot to hold that there was no reason for the electric block system on our railroads, because he saw no reason? Would not sheer common, not to mention scientific, sense urge us to recall Tennyson's fine line, "Our thin minds that creep from thought to thought," and then admit our ignorance?

Secondly, as we begin to push back the borders of our ignorance light breaks in upon us. Professor Arthur Keith, in his address as President of the Anthropological Section of the British Association, meeting at Bournemouth (Smithsonian Report for 1919, p. 448), said: "We have hitherto regarded the pineal gland, little bigger than a wheat grain and buried deeply in the brain, as a mere useless vestige of a median or parietal eye, derived from some distant human ancestor in whom that eye was functional, but on the clinical and experimental evidence now rapidly accumulating we must assign to it a place in the machinery which controls the growth of the body." Yet if one had dared a few years back to contradict the "effete side-eye" theory and had urged a purposeful presence of the pineal, one would have been called a medievalist, an obscurantist, hopelessly brainless, &c., &c. Of the thyroid gland, whose removal entails myxoedema, Huxley said: "The recent discovery of the important part played by the thyroid gland should be a warning to all speculators about useless organs."

#### "Blood Relations."

Argument advanced quite often is that we are "blood relations" to the apes because our blood is similar to theirs. Friedenthal, who discovered this blood

(Continued on Page 10)

Y Y C TIMES

MARCH 19, 1922

## NO NON-MAN ANCESTRY

(Continued from Page 2)

resemblance, himself said that he never meant anything more than a blood resemblance in the chemico-physical sense. Again resemblance! What of it? As Rothschild and Berthelot have both shown that the milk of asses is nearest the milk of human females, we might just as logically claim milk relationship with asses.

A final point and we have come to the end of our allotted space. It is the famous law of biogenetics, popularized and lyingly proved by Haeckel. Haeckel took a picture of an embryo turtle, made three reproductions and labeled them "fish," "turtle" and "bird." But despite Haeckel's falsification, is this law true? Not according to real scientists. Carl Vogt said: "It has been laid down as a fundamental law of biogenesis that ontogeny (the development of the individual) and phylogeny (that of the race) must exactly correspond." \* \* \* This law, which I long held as well founded, is absolutely and radically false. Again, Zittel has said: "If paleontology be consulted, it must be recognized that this hypothesis has not been confirmed in any way."

Yet Mr. Conklin has the audacity to trot out once more the "fishlike gill slits" of the human embryo! Is he really ignorant that all this nonsense was long ago shattered by Oskar Hertwig and other embryologists? Supposing, again, there was a real gill? Resemblance, yes. Atavistic reversion to a fish! Though not universal in occurrence, shall we say that the Siamese twins were a reversion to an atavistic condition wherein men existed tandem style, or that six-fingeredness or six-toedness argue a darling hoary progenitor of like construction, or that cases of pocomelia (i. e., a condition wherein the limbs of a human being are markedly similar to the flappers of a seal) evidence a seal ancestor? The rareness of occurrence would prove the remoteness of the ancestor, would it not?

In THE TIMES of March 13 the Rev. H. E. Fosdick writes: "The real situation is that every fact on which investigation has been able to lay its hand helps to confirm the hypothesis of evolution." He is but following "the wild and whirling words" of Osborn, Conklin & Co. (c. f. N. Y. TIMES, March 5, Special Features Section, p. 2, col. 1, p. 14, col. 1, and passim in the works of these and other gentlemen). Did he or they ever read the words of Professor Fleischman, zoologist, of Erlangen: "Instead of scientists having been able from year to year to produce an increasing abundance of proof for the correctness of the doctrine of descent, the lack of proof and impossibility of procuring evidence is notorious." Or these of Professor Steinmann: "In the light of recent research, fossil discoveries have frequently appeared less intelligible and more ambiguous than before, and in those cases in which an attempt has been made to bring the descent system into an agreement with the actual facts the incongruity between the two has become obvious?"

When these gentlemen, like all true evolutionists, raise their fanfare that no scientist disputes the fact of evolution, one is really puzzled to know whether they are ignorant of the matters wherein they claim to be specialists or are deliberately asserting what they know to be false. The dilemma seems complete.

#### Osborn Again Under Attack.

The apogee of illogicality was reached by Osborn when he said in THE TIMES

(p. 2, col. 5): "It would not be true to say that evolution of man rests upon evidence as complete as that of the horse." That is pre-eminently true, and therefore Osborn saws off the very limb on which he is seated. The horse-evolution at best, according to many specialists, "is scarcely more than a very moderately supported hypothesis." Of the horse's ancestors (and few agree on them), (1) the proved ones are all real horses; (2) many have never been seen but are postulated, and (3) the non-horse ancestors really existent in the past have not been proved to be related to the horse at all. Yet man's evolution is less authenticated than the horse's. Then, why assert man's evolution as an indisputable fact? For the sake of his own cause Osborn should have omitted that sentence. He deceives none but the ignorant.

To resume and to conclude: Man knows no non-man ancestor, and it is high time that all this twaddle about "cave-man stuff," "atavistic reversion," "animal heritage," &c., &c., should stop. To teach the evolution of man as a fact or as a scientific hypothesis is as rank nonsense as it is to teach two and two make five. The great biologist, Eric Wasmann, S. J., said: "It is \* \* \* a criminal sport with the truth, out of remains so incomplete and admitting so many explanations \* \* \* to construct an 'evident proof' for the animal descent of man, and all this with the purpose of deceiving a wider public."

No wonder Kentucky has become excited. The present writer, of course, holds it would be unquestionably imprudent for Kentucky or any other State to make such a law, for he has ever before his mind the saying he once found attributed to Ruskin: "Darwinism has a mortal fascination for all vainly curious and idly speculative persons, and has collected in the train of him every impudent imbecility in Europe, like a dim comet wagging its useless tail of phosphorescent nothingness across the steadfast stars."



# Crusade Against Darwinism

A Review by  
AUSTIN HAY

THE ORIGIN AND EVOLUTION OF  
THE HUMAN RACE. By Albert  
Churchward, M. D., M. R. C. P.  
F. G. S. New York: The Macmil-  
lan Company.

IN HIS IMAGE. By William Jen-  
nings Bryan. New York: Fleming  
H. Revell Company.

AND so there are people whose pride is wounded by the thought that "the human race is descended from lower animal forms." Many of us had been under the impression that the knowledge we owe to Darwin and later scientists concerning the origin of man was no longer regarded either as an assault on personal dignity or as a doctrine of irreligion and immorality. But the legislators of Kentucky and William Jennings Bryan have undeceived us. Although this curious revival of medieval prejudice brought about by their efforts may strike many of us as ludicrous and futile, it is no altogether harmless for the simple reason that it points to something amiss in the intellectual life of the nation.

It is not generally recognized that, parallel with the great march of science during the last sixty years, religion, so far from retrogressing, has also advanced; and that never before in the history of the world has the interest in the spiritual side of life been keener than the new knowledge of nature was nor the quality of religious thought going to demolish faith or injure finer and nobler. Religion, indeed, has also been undergoing an evolutionary process and adapting itself to modern ideas, modern conditions and modern needs. Many dogmas have been discarded and the essential truths of religion and morality separated from the obsolete husks which formerly surrounded them. Not the least part of this progressive movement has been carried on by theologians and professional teachers of religion, men whose devout nature and spiritual insight are beyond all question. Naturally, from the standpoint of crude and outmoded beliefs the new faith looks like a collection of heresies. The primitive religionist still imagines that to accept the truths of science is to become an "infidel"; and, since there still survive those who hold this restricted view, an occasional recrudescence of pre-Darwinian superstition is to be expected.

It is a mistake to consider this affair of prohibiting the teaching of Darwinism a skirmish in the war between science and religion. There can be no conflict, no opposition between what a leading scientist has

wisely said are incommensurable. Religion is not undermined by science. On the contrary, science strengthens religion, a view that is emphasized by the increased wealth of spiritual activities created with every advancement of human knowledge.

It is difficult to conceive what a misfortune it would have been if, when the first edition of Darwin's epoch-making book, "The Origin of Species by Means of Natural Selection," was published in 1859, the antagonism voiced by the Kentucky legislators and by Mr. Bryan's latest book had been strong enough to suppress the teaching of the new science. But there was at that time just as broad-minded, if not so thoroughly developed, a view of religion as today, so that the fierce controversy which broke out was by no means one-sided. Darwin's denial of a species in the animal and vegetable world was a separate and independent creation was branded by many critics, both among scientists and theologians, as a doctrine of abominable and devastating wickedness in exactly the same way as it is being attacked by Mr. Bryan today. Luckily, however, the importance and value of Darwin's work of science during the last sixty years, so far from retrogressing, has also advanced; and religious thinkers and teachers there that never before in the history of the world were those who—again unlike Mr. Bryan—were far from fearing that the spiritual side of life been keener than the new knowledge of nature was nor the quality of religious thought going to demolish faith or injure finer and nobler. Religion, indeed, has also been undergoing an evolutionary process and adapting itself to modern ideas, modern conditions and modern needs. Many dogmas have been discarded and the essential truths of religion and morality separated from the obsolete husks which formerly surrounded them. Not the least part of this progressive movement has been carried on by theologians and professional teachers of religion, men whose devout nature and spiritual insight are beyond all question. Naturally, from the standpoint of crude and outmoded beliefs the new faith looks like a collection of heresies. The primitive religionist still imagines that to accept the truths of science is to become an "infidel"; and, since there still survive those who hold this restricted view, an occasional recrudescence of pre-Darwinian superstition is to be expected.

Before considering Mr. Bryan's curious essay in prejudice, it is interesting to recall the reception which "The Origin of Species" received from at least one representative of the cultivated intelligence of the country—the writer who reviewed the book in THE NEW YORK TIMES of March 28, 1880. Who this writer was has not been ascertained, but he was evidently a man with a scientific training, and, judging from one reference, interested in geology and a friend of Sir William E. Logan, who was for many years Director of the Canadian Geological Survey. The article in which this unknown writer reviewed "The Origin of Species" ran to nearly three and a half columns of THE NEW YORK TIMES, as it was printed in those days, which would be equivalent to eight or nine columns of the present NEW YORK TIMES BOOK REVIEW AND MAGAZINE. Darwin was so much impressed by the article that he wrote from England for a copy of the paper in which it appeared. And well he might be impressed by a review which gave evidence of so

## Darwinism.

much insight into the revolutionary effect the book was destined to have. After some introductory remarks upon Darwin's "august and audacious statement" that "all the organic beings which have ever lived on this earth have descended from some one primordial form into which life was breathed," the reviewer declares that it is clear that "The Origin of Species" "is one of the most important contributions ever made to philosophic science; and it is at least behooving on scientists, in the light of the accumulation of evidence which the author has summoned in support of his theory, to reconsider the grounds on which their present doctrine of the origin of the species is based."

With an admirable understanding of the first duty of a reviewer to inform his readers as to the contents of the book, my predecessor of 1880 gives up most of his space to an account of Darwin's leading ideas and results. It is an excellent summary that repays reading even after this long lapse of years. It is worth noting in passing that, unlike many later writers, the reviewer did not misinterpret Darwin's use of the term "the survival of the fittest." It was "an expression which he [Darwin] employs in a large and metaphorical sense." While doing full justice to the value of Darwin's discoveries, the reviewer was by no means uncritical, as he made quite clear in the following sentences:

Shall we frankly declare that, after the most deliberate consideration of Mr. Darwin's arguments, we remain unconvinced? The book is full of a most interesting and impressive series of minor verifications; but he fails to show the points of junction between these, and nowhere rises to complete logical statement. The difficulties, of course, are enormous. This he frankly acknowledges. "Some of them are so grave that to this day I can never reflect on them without being staggered." Such are his own naïve and noble words. He thinks, however, they are more apparent than real. We fear they are very real. To us insurmountable. \* \* \*

The fundamental limitation of Mr. Darwin's theory springs from a fact in his own mental structure. He is but a Naturalist. Of that lofty series of speculations embracing the doctrine of Homologies, Embryology and Unity of Type he seems ignorant in any profound sense.

But these comments are followed by a further declaration that Darwin's contribution was "a most legitimate and successful attempt to extend the domain of science—as, indeed, the most important of modern contributions to philosophic zoology." The doctrine of natural selection would, the reviewer added, effect a revolution in natural his-

tory. Summing up, the reviewer put forward the view which has since been generally adopted by modern thought:

And what a vast background he [Darwin] lights up! What flowing eons mark the ascent from the Silurian Mollusks to man—gulfs of time over which the mind grows dizzy in the attempt to gaze, and we feel the shiver of eternity pass over us! It is well to feed the mind with this sense of the amplitude of time, as a counter-agent of our petty and contracted chronologies. \* \* \*

Just as Lyell has banished from geology the notion of sudden cataclysms, Darwin threatens to banish from zoology the notion of sudden creations. Together, we feel justified in saying, they have laid the foundation of one of the mightiest changes in philosophic thought. It is certainly more in accordance with our ideas of the philosophy of causation to believe that the entire hierarchy of animate organisms are the result of the continuity of one mode of operation throughout the whole period that has elapsed since life was first introduced into our planet. It harmonizes better with our highest ideas of Divine foresight to believe that the scheme of evolution was originally made so perfect as to require no subsequent interference. We have no sympathy with those who, to use the admirable language of [the Reverend Professor] Baden-Powell—"behold the Deity more clearly in the dark than in the light—in confusion, interruption and catastrophe, more than in order, continuity and progress."

Mr. Bryan is precisely one of those who "behold the Deity more clearly in the dark," as he abundantly proves in his book, "In His Image," a series of lectures originally delivered at the Union Theological Seminary in Virginia. The lengthiest chapter, and the only one of interest in connection with the present recrudescence of the spirit of medievalism, is that on the origin of man. The attitude of mind revealed in these fifty pages is just that against which the makers of modern civilization have been struggling for centuries. Starting in one of the earlier chapters with a statement of his general position, Mr. Bryan tells us that "the difference between the Christian theory and the materialistic theory is that the Christian begins with God, while the materialist begins with dull, inanimate matter." This is misleading because it implies that all scientific thinkers accept the theory of materialism, which is a long way from the truth. Then, as to Darwinism, we are told

The hypothesis to which the name of Darwin has been given—the hypothesis that links man to the lower forms of life and makes him a lineal descendant of the brute—is obscuring God and weakening the virtues that rest upon

the religious tie between God and man. Passing over for the present all other phases of evolution and considering only that part of the system which robs man of the dignity conferred upon him by separate creation, when God breathed into him the breath of life and he became the first man, I venture to call attention to the demoralizing influence exerted by this doctrine. If we accept the Bible as true we have no difficulty in determining the origin of man. \* \* \*

The materialist has always rejected the Bible account of Creation and, during the last half century, the Darwinian doctrine has been the means of shaking the faith of millions. \* \* \* The materialists deny the existence of God and seek to explain man's presence on earth without creative act.

After describing the ravages of Darwinism among our educated classes, Mr. Bryan quotes the result of an investigation which showed that more than one-half of the prominent scientists in the United States have discarded belief in a personal God and personal immortality. Another inquiry disclosed almost equally high percentages among the students and graduates of nine representative colleges. But can this be brought forward as evidence of irreligion and immorality?

In regard to Darwin's contribution to the biological sciences, much progress has been made during the sixty-two years since "The Origin of Species" was published. Other scientists have pursued researches; new discoveries, such as those of Mendel and de Vries, have been made; and our knowledge of living forms has been improved and strengthened tremendously. While the conception of evolution established by Darwin and his contemporaries remains unchallenged, the whole question of the factors of evolution is still being vigorously investigated and discussed by contending schools of thought. Darwin's explanation, however, still holds its ground as the most satisfactory and also the most fruitful in producing results. But exactly how the human being—homo sapiens, as he figures in the zoologist's classification—originated and evolved is still an open question. Not being shackled by orthodoxy and fanaticism, the scientific world is ever ready to consider new evidence and new theories.

One of the most recent attempts to throw new light on the descent of man is Dr. Churchward's book, "The Origin and Evolution of the Human Race." It is to be regretted that the author did not take greater care, or call in a more skilled literary craftsman, to put the book into better shape. The large amount of information which has been brought together and the interesting theories put forward deserve to have received clearer and more intelligible treat-



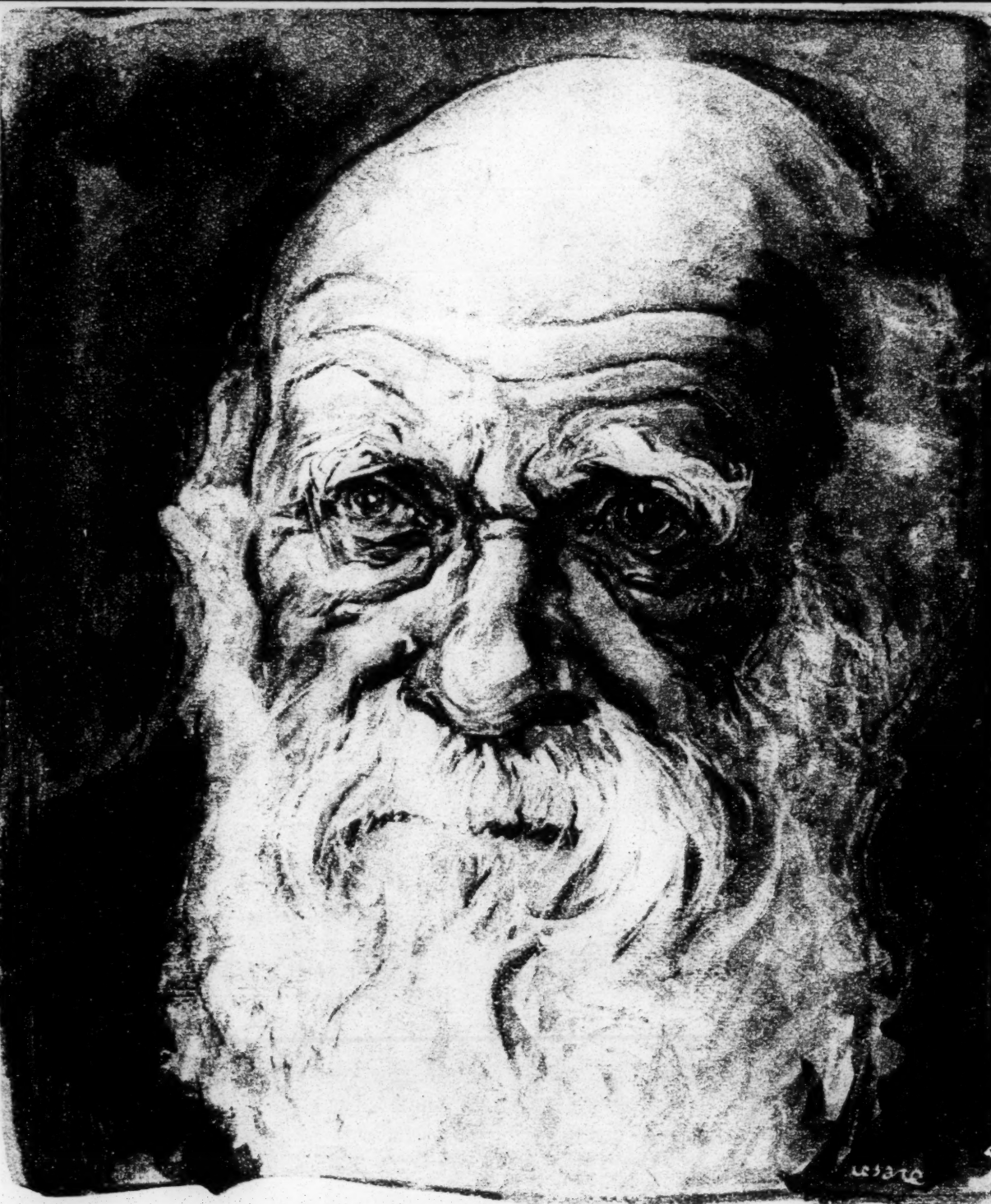
ment.

From studies made by Dr. Churchward in Africa—all over the world—proved that the hitherto preconceived ideas of many scientists regarding the origin of the human race, both as to place and date, are erroneous. His purpose is to prove that the first men were pigmies, and Neanderthal types, in Dr. Churchward's opinion, were early anthropoid ape; that the human race did not originate in Asia, but in Africa, and that its beginnings date back about two million years. The region in which the pigmy first made his appearance was in the Nile Valley and around the lakes at the head of the Nile, whence he spread to every quarter of the globe. From the pigmy evolution continued through the Masaba negro and then to the Nilotic negro. Dr. Churchward shows in a table the descent from primitive man to the present type, each stage by its anatomical features, its cults or beliefs, and its implements and works of art. The pigmy and other early types still be studied, as they exist at present time in various parts of the world. Further, by recourse to Egyptology, to which the author has given much attention, much new light can be gained regarding the life of primitive man.

The close study which Dr. Churchward has devoted to the pigmies seems to be of great value, since, as he points out, it is a law of evolution that animals first develop as small species and then grow large. The most primitive kind of horse—the eohippus—was very small as compared with the horse of today as were the earliest predecessors of the elephant, camel and other animals, "and so man was evolved as a little man." It has been generally assumed that the pigmies are a degenerate race, but this is entirely erroneous. Nor is it correct to say that they have no language of their own or that they do not believe in a future life or Great Spirit. The recently extinct Tasmanian aborigines are classed by Dr. Churchward as highly developed pigmies and not negroes.

The term "Masaba negroes" is used to denote "those prognathous types of the human race which were evolved from the true pigmy, and from which we trace the next development of the human race, namely, the low type of negro to the north-east and the true negro to the west and southwest and which now exist under various names in Africa. To the south the Bushman developed and from the Bushman the Hottentot." Then came the Nilotic negroes, who were the founders of ancient Egypt and among whom we find for the first time a system of totemism, distinguishing human groups by natural objects, such as animals and plants, with which they are supposed to have some intimate connection. "These totemic Nilotic negroes,

both here in Africa and outside Africa—all over the world—proved by their traditions that 'their beginning' is immeasurably earlier than the Egyptian tradition regarding the origin of the human race, served in the astronomical mythology. Their beginning, in fact, is erroneous. The Heidelberg University, in Dr. Churchward's opinion, were early Nilotic negroes, probably among the first who migrated north from ancient Egypt. They probably inhabited most of Europe and Asia, and existed for many thousands of years after the next exodus from Egypt, before they were exterminated by the more highly evolved Nilotic negroes, who later set out for the north. A good deal of Dr. Churchward's discussion hinges on totemism, a subject which has not yet been finally explained and to which this book contributes much that is worthy of full consideration. Far too much space would be required even to indicate the vast amount of anthropological and other detail which Dr. Churchward brings forward in support of his views of the human evolution. He speaks with the authority of one who has investigated savage and other uncivilized peoples on the spot and studied the wide range of subjects bearing upon the question at issue. We know anthropology is a science only in the making, and the most diverse views still prevail among the experts. But it is a progressive study, and those who devote themselves to it do not cling dogmatically to opinions after they have been discredited by the discovery of fresh truths. The anthropologist works in the same spirit of free inquiry and willingness to learn of which Darwin was one of the most famous exemplars. But it reflects greatly to his credit that, in such a book as Dr. Churchward's, as in every other work of the kind, while issue is taken on questions of the where and when and how of the origin of man, there is not even by implication the least shadow of a doubt expressed as to man's animal ancestry. Nor is our author one of those terrible materialists which Mr. Bryan would have us believe all scientists are.



Charles Darwin.



# Mental Ability - 1922.

## BLOOD RELATIONS

THE idea that blood has something to do with relationship is very firmly fixt in our minds, and crops out in the literatures of all countries. The blood of the father "flows in the veins" of the son, according to this view. Members of the same family are "blood relations." Blood is thicker than water." Pages might be filled with similar familiar phrases. The quality of blood does indeed vary with relationship in a peculiar way described by a contributor to *Nature* (London) in a summary of recent discoveries from which we take the passages quoted below. It is not true, however, that there is any simple "blood test" to determine relationship; in fact, the blood of brothers or sisters may have different qualities. The peculiarities discuss in this article were first noticed, we are told, in attempts to save life by transfusion. The idea that a loss or poverty of blood might be rectified by the introduction of blood from a healthy person is of respectable antiquity. Pepys attended experiments in which the blood of one dog was passed into another and found to be sufficient for its needs, and on another occasion at which a man was hired for a sovereign to have some sheep's blood let into his body. The writer goes on:

Even at this time it was realized that some sorts of blood were more suitable for transfusion into man than others. Little boys might be bled to death in the fifteenth century to provide stimulating potions for the aged, but human blood seems scarcely to have been available in Lower's time, and the choice generally fell on the sheep, partly because of its gentle and amiable disposition and partly 'quia Christus est agnus Dei' [because Christ is the lamb of God], as Goga said, an indigent bachelor of divinity who subjected himself to the experiment in 1667. But transfusion of blood never became an important or popular therapeutic procedure on these terms; large quantities of foreign blood were found to cause serious and even fatal ill-effects, and small amounts did no good. With the discovery of the last thirty years that the tissues of any one species of animal are foreign and more or less poisonous to the economy of any other species came the recognition that transfusion in man could be done only with human blood, and in recent years the value of the procedure has been fully established, large quantities being transfused from a healthy to a sick person without untoward effect.

In this revival of human transfusion it

was, however, soon found that the capacity of the body to identify any blood as foreign to and incompatible with its organization was based on finer distinctions than zoological species. If from a dozen people a few cubic centimeters of blood are withdrawn, and in each case preparations made of the serum and of the red corpuscles washed free from serum, and if a sample of each lot of corpuscles is then mixed with a little of each serum in a series of test-tubes, it will be found that the results are not all the same. In some the corpuscles remain dispersed from one another and intact; in other cases they run together into larger or smaller clumps and masses and often disintegrate. It is obvious that the occurrence of this agglutination in the circulating blood is very undesirable, as the masses of corpuscles are liable to block important blood-vessels, and there is plenty of experience to show that serious trouble may be caused in this way. It is therefore not every human blood that is suitable for transfusion into a given person.

By sorting over a large number of people by this test it has been found that by the satisfactory hypothesis of von Dungern and Hirschfeld there are two agglutinating factors in human blood serum (*a* and *b*) and two agglutinable factors (*A* and *B*) in human blood corpuscles: *A* corpuscles will react only with *a* serum, *b* serum only with *B* corpuscles. In actual practise it is only the qualities of the donor's corpuscles and the recipient's serum which need be considered. In inheritance these qualities have been shown to be transmitted as straightforward Mendelian factors. It follows that the blood of parents and children are by no means necessarily compatible. The possibility of using these blood reactions to investigate cases of disputed parentage has been carefully worked out by Ottenberg, who shows that the method can have but a limited application, tho the answers are conclusive if they can be obtained at all.

The groups of serums and corpuscles also have a racial significance, it is found. In Western Europe, *A* is found in about 45 per cent., in Russians and Arabs in 37 per cent., in negroes and Indians in 27 per cent. *B*, on the other hand, increases from about 15 per cent. in France, through the Balkans, Malagasies, negroes to Indians with 49 per cent. We have here an obvious suggestion of two original races of mankind, which have mingled in various degrees; it is possible that in some remote place a pure *A* or *B* variety still exists. We read in conclusion:

At present there is no evidence that these blood characteristics are associated with any other qualities, and it seems likely, like some other Mendelian characters, that

they are negligible in the problems of selection and survival. It would, too, be an error of the ancients to suppose that the qualities of the blood dominated personality and conferred a general characteristic on the individual. There is much evidence of the essential similarity of parents and offspring. The greater success of grafting tissues from one animal to another, if they are of the same family, is a germane example. In blood tests brothers and sisters by no means always agree so far as the agglutination of their corpuscles is concerned; in other respects their bloods are probably more similar than those of more remote relations.

New York Times 11-26-22



Dr. George Barton Cutten, President of Colgate University.



## PSYCHOLOGY TESTS MAY HIDE A HUMAN

Chicago Dispatch to the New York Herald.

The futility of tagging a student with a number or a letter denoting his grade in a "psychological test" and expecting him to live up to the label was the theme of an address by Professor Forest A. Kingsbury of the University of Chicago's psychology department. *montgomery Allen*

He characterized the results of tests on adults as only "vague classifications." The A-plus subject may be the laziest in the group, he said, whereas the fellow who thinks the Russia debacle is a vaudeville act may be dilligent, ambitious and kind to his folks. Professor Kingsbury's views were inspired by exhaustive tests on university students with the Alpha tests, the Binet tests and others. *mont. Advertiser*

"Human ability is a tremendous complex thing," he said, "and to attempt an accurate and reliable measurement is even more complex. At best our general intelligence tests can give only one dimension of a man's ability. However, we know that the intelligent quotient—the relation of the subjects' mental age with their chronological age—remains practically the same through life." *11-16-22*

### Not an Exhaustive Method.

The general intelligence test, he said, is by no means a slide rule or a hydrometer for measuring an individual's ability. A musical, a mathematical or a mechanical genius, he told his audience, might rate even as low as "E" in an examination of this kind, while the bright chap with the 175 quotient might not be able to repair a kid's tricycle or play a single chord on the banjo.

"Psychology, the intelligence test especially," said Professor Kingsbury, "has suffered from exploiters and faddists. Unfortunately, no general test has been devised to measure the ability of an adult. We can make only vague classifications.

"We can take children and classify them according to their mental age. The average nine-year-old child can tell you the day or the week and month, repeat four digits backward, make change and give you rhymes for 'spring' or 'day.' The child who emerges with a 120 quotient is unusually intelligent. The same child will be found intelligent at the age of 10 or 15. But the child with seventy quotient will seldom rise above it. Repeated tests show that superiority is constant.

"Often we find, however, as the child advances elements of laziness or indifference enter into the equation. Thus, if a college student who is dull in his studies covers himself with glory in an intelligence test we know exactly what's wrong and can warn him if he doesn't apply himself better to his work he will be dropped.

"Those who are backward in their studies and at the same time show up poorly in the Alpha test perhaps ought to be doing something else—specializing in music or working in a machine shop."

Professor Kingsbury's audience received a blow to their dignity when he assured them that the "normal probability curve" showed that out of 100,000 people the general run were no brighter than they should

be, while the geniuses and near geniuses approximated in number the imbeciles and morons.

"The A-plus individual, the person with the 175 quotient," he added, "is extremely rare."



# Mental Ability - 1922

## PSYCHOLOGICAL TESTS.

*New York Times*  
Dr. Graves Says Entire Undertaking  
Should Not Be Condemned.

Dr. Frank P. Graves, President of the University of the State of New York and Commissioner of Education, recently delivered an address before the Syracuse University Chapter of Phi Beta Kappa upon the subject "The Use and Abuse of Intelligence Tests." Dr. Graves recognized the possible misuse of the various intelligence tests, but at the same time insisted that the entire undertaking should not be condemned for this reason. The cause may be in need of modification and improvement, he said, rather than elimination and abandonment.

"Despite its shortcomings," he said, "intelligence testing is not a mere fad, nor is it the idle fancy of some dreamer or visionary. It sprang primarily to the forefront through the exigencies of a strong nation in peril and has been utilized and developed through the most practical and hard-headed members of modern society. Prominence was given to intelligence testing by the desperate need of America to supply its army of 3,000,000 men with efficient leaders, when it possessed but one military college to train them, and through the scientific aid furnished by a group of psychologists it was enabled to select and send to the western front a set of young officers that more than matched the finest product of the best military schools of Europe."

"And this means of selecting, classifying and promoting has been employed in the national Department of War ever since. Similarly, our leading business houses have decided—and even Thomas Edison has recently been known to make a more or less successful endeavor to copy their methods—that no more sensible or effective basis for employment management can be found than that offered by intelligence tests."

"The plan of psychological testing, then, has come to be among the most practical and promising features of modern progress. It characterizes the heritage of the twentieth century received from the remarkable era that just preceded it. As the nineteenth has been known as 'the wonderful century,' because of its conquest over material forces, its successor will be marked throughout the ages as most astounding, because of its conquest over spiritual powers and the mind of man."

"Bagley maintains that as yet we know too little of the nature of intelligence to predicate the careers of the future generation upon our findings, and that leadership is much more dependent upon 'human' qualities, such as sympathy, tact, humor and sociability, and upon 'moral' qualities, such as integrity, industry, persistence, courage and loyalty. We must all concede that the intelligence tests are as yet somewhat crude and unrefined, but if there is anything at all in the pragmatic conception of truth, we have all the evidence of the value of intelligence tests that can be asked in their successful record of prognosis in the case of college students, military officers and business employees."

"We also cheerfully admit the prepotency of 'human' qualities stressed by Bagley, but it should be noted that we have already included and emphasized these under the head of 'social intelligence.' Moreover, all investigators have agreed that there is a high degree of correlation between 'moral' qualities and intelligence. While this correlation is not perfect, the coefficient is somewhere around plus 40, and that indicates a very close relationship."

"Is it not possible that when our tests

have been more fully perfected we shall be able also to estimate accurately those moral characteristics that lead to success and utilize them in determining the education and work to be allotted to each person? We have but just started on the road, but our progress has been phenomenal. We should not underestimate any more than we should exaggerate it. The development of intelligence testing marks more clearly than the radio or any other material feature the astounding possibilities for human advancement before the close of the twentieth century."

## "INTELLECT AND THE AMERICAN NEGRO"

*New York Times*  
By JOSEPH J. McCLAIN  
7-3-22

The intellect of the Negro is a widely discussed problem. It seems to be understood by the "white world" that the Negro's intellectual power is far below that of the average white man. The average American Negro does not know the actual value of his intellectual power, because of the fact that "intellect" has been rarely discussed in this country.

For ages white man has regarded the Negro as intellectually his inferior. White man has regarded the American Negro on the same scale as that of the uncivilized Negro of the African jungles. And why? Simply because he is a Negro. Plainly speaking, the average white man sees the Negro as an inferior being, believing him to be practically dumb; that he has to be driven, that he has no power of understanding. A reckless and immoral creature, a coward, a blockhead, who needs the guardianship of the white man at all times and places. Many have even gone as far as to say that the Negro was not created to equal the intellect of his white "superior."

An article from the German philosopher, Schopenhauer's "Essays on the Wisdom of Life" says:

"It is said that the most sociable of all people are the Negroes; and they are at the bottom of 'intellect.'"

Think of that. At the bottom of knowledge, understanding; in other words, IGNORANT. It is said that we can't think, that we cannot understand. That we are sociable, but irresponsible.

Mr. Schopenhauer goes on to say: "I remember reading once in a French paper, *Le Commerce*, October 19, 1837, that the blacks in North America, whether free or enslaved, are fond of shutting themselves up in large numbers in the smallest space, because they cannot have too much of each other's snub-nosed company."

This probably means that the Negro would not trust himself with the company of an individual person of his own race. This was eighty-five years

ago, and the Negro is by far a different type than he was in those days. It is true that in those days one found the sociable grinning Negro, whose thinking power was led by that of the "wise" white man. A specimen whose mental mind was as dark as the night. In him, white man found mystery. He could not understand this man's intellect. So, therefore, he said: "These people are brainless. I am going to teach him that he must humble himself to me, that I am his master and he must fear me. Physically, he is my superior, but I will manage that with my 'intellect.'" And the white man went on for years leading the American Negro by the great sham of "bluff" until the power of intellect exploded in the Negro, and he gradually began to break away from the white man's grip, and began to show himself as he really is, a responsible specimen. He began to match his wisdom with that of the white man; he began to match his strength with that of the white man, and he rejoiced at his wonderful discovery that he, too, was the same man as the white man. And now, last of all, the white man stands in fear of losing the last great hold of superiority over the Negro. The Negro is about ready to match his intellectual power with that of the white man. The white man has learned that his forefathers made a great mistake when they told him that he need not fear the Negro's intellect. I see, in years to come, the white man as he stands acknowledging the Negro, saying:

"Surely this man is my equal in all things, and I can no longer hold him beneath me."

Then what must this white man do? Must he take up arms and try to drive off this powerful opposition? No, he will have to receive this new force and respect him as he himself wishes to be respected.

The Negro has a great fight ahead of him, and it is best that he prepare himself.

Mother, you must take more interest in your child. Educate him and teach him the dangers of the world. Teach him to respect his fellow men. And, most of all, teach him to use INTELLIGENCE, that he may know and understand. That he may match his faculty of thinking with all men. That he may fight himself up into the world, using intellect as his weapon. Also teaching him that God created all men equal, and that he must uphold this equality at any cost. And in this way we make the longest step of the many we must make to gain EQUALITY and FREEDOM.

# UNIVERSITY HEAD DERIDES DELUSION OF DEMOCRACY

## MEN NOT "BORN EQUAL"

Calls General Suffrage  
"Greatest and Most Popular Failure"

## PLEADS FOR ARISTOCRACY

*New York Times*  
Would Restrict Ballot by Mental

Tests and "Raise Quality of Government."

By SILAS BENT.

ONE of the most interesting books ever written is called "Extraordinary Popular Delusions." It tells about the Mississippi Bubble in France, the tulipomania in Holland and witch burning in New England, among other manifestations, but says nothing about self-government. Now comes Dr. George Barton Cutten, President of Colgate University, to puncture what he regards as the delusion of democracy.

"We have never had a true democracy," he said the other day, "and the low level of the intelligence of our people will not permit our having one. The popular notion of a democracy is a delusion. We are ruled in industry, in commerce, in the professions, in government, by an intellectual aristocracy. In government it is often an oligarchy for revenue only."

"The theory that all men are born free and equal is an absurdity. Certainly they are not equal mentally. But, you may say, at least they are equal politically, and this is what is meant by the phrase. No, they are not equal politically. If the Flatiron Building were for sale at a dollar, a man must have at least a dollar to purchase it. The bargain would offer no advantage to men with 90 cents or less. They could reap no benefit from it. Cheapening the ballot confers no favor on the mentally subnormal. One-fourth of our people have not the intelligence to comprehend the significance of the vote."

Our Most Popular Failure.

"Manhood suffrage was our greatest

and most popular failure, until we doubled it by granting universal adult suffrage. It was the height of folly to permit persons mentally subnormal to vote merely because they were males, but it was just as foolish to deny the privilege to highly intelligent persons merely because they were females. We have not improved things in the least by extending suffrage to twice as many persons of the same mentality."

Dr. Cutten (he has the doctor's degree in philosophy, laws, divinity) said some of these things in his inaugural address at Colgate, and his views stirred up a widespread pother in the press. It was a little odd to find *The New York Call*, daily Socialist organ, in hearty accord with him; but perhaps that was because *The Call* believed any dissent to be righteous. For the most part the press voiced its disapproval vigorously. Dr. Cutten said he was surprised to find so many individuals, nevertheless, in agreement with him.

"It was evident from the letters I received," he observed, "that a great many people had been thinking along the same line. I hadn't discovered anything new."

"Did no one retort that you were a Canadian?" I asked; for Dr. Cutten is a native of the Dominion.

"Yes, one," he replied, "and of course to that my answer is that Canada is the most democratic country in the world today, for her Premier and Cabinet Ministers are all directly responsible to the people."

France may dispute with Canada the distinction here conferred, if you listen to Emile Faguet, that witty and erudite member of the French Academy who derided democracy as "the cult of incompetence." But then Faguet, in his book on "The Dread of Responsibility," classified the United States as a constitutional monarchy.

"As for the American Republic," he wrote, "it is a constitutional monarchy and nothing else. With his large powers in foreign relations, and in domestic affairs, with his Ministers who are not responsible to Congress, with his right, which he uses, of initiating legislation, with his right, which he also uses, of appointing all the functionaries of State, the President of the American Republic is a sovereign. He is one so much the more in that if his Ministers are not responsible to Congress, neither is he, since he was chosen not by Congress but by the people. At bottom and in all reality the President of the American Republic is a very powerful constitutional monarch, who need consider nothing but the public interest and need take pains about nothing but public opinion to be popular, to be re-elected, and when he has been once re-elected and cannot be again, to be



honored in his country. He is a sovereign over millions of men in the United States pro tempore, but a sovereign. An American Army showed us not only that they were not equal mentally, but revealed the President of the United States said to me, 'the President of the United States is incomparably more than the King of Great Britain, with only 13 1/2 per cent. of the population and more an Emperor than the Emperor of Germany.'

#### "Lincoln a Great Autocrat."

Occasionally things of that sort were said during the World War about Woodrow Wilson. They had been said about Abraham Lincoln. Dr. Cutten, who is one of Lincoln's most earnest admirers, says much the same things now.

"He was a living refutation of democracy," he observed. "During the Civil War the United States had a Government of the people for the people, but not by the people. Lincoln trod the wine press alone. When he decided to emancipate the negro, none could check him. When influence was brought to bear to supplant certain Generals or to install others, he was obdurate. You remember what he said about Grant's whisky. He was a great man, a great President, a great autocrat."

"It may be all very well to let the people play at governing themselves, but when a problem arises we call for a leader. What we call for, of course, is a ruler. We have the example of England during the war, when Lloyd George was called to rule; but in that critical period the most autocratic ruler was Mr. Wilson, President of the greatest so-called democracy."

"If the war had been fought to make the world safe for democracy, the success of that purpose would have been itself a ghastly failure. Fortunately, no one thought it was fought for that purpose except those who were unfit to be a part of a democracy."

"The widespread delusion that democracy is possible (except for small groups) arises from the notion that manhood suffrage constitutes self-government. Merely to have the privilege of voting does not mean self-government. In large populations it becomes at best the privilege of delegating authority to others; and in the United States it becomes, in emergencies, the authorization of autocracy. As a matter of fact, the only purpose of elections nowadays is to capture the mob vote. Tammany does not want an intelligent electorate, and could not make use of one for its purposes. No one need deny that the district leaders of Tammany are alert, quick-witted and intelligent; but the foundation upon which Tammany rests is mental subnormality."

"The stream of government can rise no higher than its source; and whether you call the Government of this country an irresponsible aristocracy, an avaricious oligarchy or a constitutional monarchy the fact remains that it takes its color and its character from the average of the electorate. There used to be a saying that the hope of democracy lay in education, but that was founded on the hope that everybody could be educated. We have found out the falsity of this. The mental tests recently made on one and three-quar-

our great activities, and it is our duty to look that fact straight in the face, not to peek around the corner at it. We should make our oligarchy a true intellectual aristocracy, recognized as such and responsible for its actions."

"The reconstruction of a sham and delusional democracy into an intellectual aristocracy seemed to me a timely and appropriate topic for my inaugural address because it is largely a matter of education. We should, of course, educate every citizen to the limit of our ability and to the limit of the citizen's ability to take an education. Those who cannot take it should not be permitted to vote. They should be deprived of the ballot, not because they are uneducated, but because they are mentally deficient. We should restrict the franchise by a mental, not an educational test. We should drain the dregs from the bottom of the barrel."

#### Test of Intelligence, Not Color.

"The South was entirely right in disfranchising the negro, but the South did not go far enough. The 'po' white trash' should have been disfranchised, too. Intelligence, not color, should be the basis of suffrage, and the intelligent negro should have the same right to the ballot as the white man of equal mentality. Southern Europeans are woefully deficient mentally, as a class, but we permit their immigration into this country on the optimistic theory that if we put iron and silver and gold into the melting pot the product will be all gold. There is no alchemy in the process. We do not get rid of an ounce of iron. In fact, after a few generations of this sort of thing, we are finding far more iron than gold."

"There must be some solution of the problem of government, and we must find it. We must recognize first that we are ruled by a small group, which I may call the intelligentsia. We must move toward a rule by an aristocracy, that is to say, a rule by the best. We cannot hope for a timocracy, that is, a government by honor or worth, because there are as yet no satisfactory laboratory tests for character, as there are for mentality. However, we may hope that the aristocracy will include those of honor and worth. When we exclude from the electorate that mentally subnormal foundation upon which selfish and corrupt government is erected we will give freer play to that intelligence which has also the attribute of integrity. Moral ideals have been the element most lacking in our government. Obviously the task of the colleges and universities is the training of this intellectual aristocracy, morally as well as intellectually."

Dr. Cutten dwelt chiefly in the inaugural address at Colgate to which reference has been made on the shortcomings, opportunities and duties of educational institutions; but, interesting as his ideas on that subject are, this interview had to be held, on account of space requirements, within the boundaries of politics. The proposal to disfranchise the mentally unfit in order to set up an intellectual aristocracy in-

volves a kind of class cruelty. How will the voter behave toward his fellow who cannot vote? How will the sister treat the brother whose limitations have excluded him from the ballot? Will not this disfranchised element become a class subject to humiliations as bitter as slavery?

Dr. Cutten says the classification along mental lines is taking place already, whether or not we recognize it politically.

"Already we are building up a caste system as rigid as that in India," he asserted. "We are now examining children in the public schools, and find all grades of intelligence from imbecility to genius. We are told that the intelligence quotient of a child rarely changes, so that we can tell from his early life what the limit of his intelligence is, what class of vocation he is fitted for, what, in fact, his destination is. In the future children will not undertake, as they grow up, work too advanced for their ability. They will be properly classified. Is this cruel? At least it saves them from the humiliation of failure. They will be so classified that they will not be found in occupations too elementary for their abilities, and thus will be saved from dissatisfaction. It is not only a just but a merciful plan."

#### Political Classification of Unfit.

At this juncture Dr. Cutten tore from the bottom of a typed page a table of figures to illustrate how the classification is going on. The figures bore on scores made under what is known as Thurston's intelligence test No. IV.

1,575 students in ten normal schools,	average score 74.8.
5,496 students in thirty-four liberal arts colleges,	average score 86.6.
6,806 students of forty-three engineering schools,	average score 88.8.
205 freshmen at Colgate University,	average score 94.6.

The highest score possible under this test is 168, and one of the Colgate freshmen, a Brooklyn boy, made 164. Dr. Cutten regards him as a genius. At Colgate 500 applicants were examined to select about 200 freshmen. The President of the university, returning to his theme, said:

"Now, if the mentally unfit were politically classified, and were forbidden the vote, the question may arise whether they would rebel, set up a revolution and themselves take over the Government, causing a situation actually worse than that which now exists. There are three reasons why this would not happen. The subnormal members of the population would be engaged in occupations for which they were fitted, and so they would be contented. Contented people do not rebel. They would not object to being governed by others, so long as the Government was benevolent. And they would lack leaders of the mental calibre to incite or direct rebellion. It may be said that a person of intelligence, to accomplish selfish purposes, could lead those of low men-

tality into revolt, but the probability of this is minimized in an intellectual aristocracy; and the possibility of it merely emphasises the necessity of moral training in our colleges and universities, along with the intellectual."

"The value of an intellectual aristocracy would be that it would be open, the intellectually superior being selected early in life and trained for special service, without regard to the accident of birth, wealth or favor. No better bases for an aristocracy could be found. It is no mere accident that great intellectual movements have always been close in history to great moral and religious movements. We see that best in the connection between the Renaissance and the Reformation. We see it in the founding of colleges in this country. There is a natural union between intellectual and moral ferment. Our intellectual aristocracy must not only be trained along intellectual lines, but must be guided along moral lines as well. Those who have been endowed with high powers must accept responsibility for government for the benefit of all the people, and this can be done only by means of broad and careful moral training."

"For its own salvation the State must assume the obligation of selecting this intellectual aristocracy. For its own salvation, having selected it, the State must see that it is properly trained."

Dr. Cutten told me with a smile that he had come by his convictions in regard to democracy after a struggle, because he is a Baptist and regards the organization of the Baptist Church as the most democratic he knows of. Its government is not from above but by the membership of each group. The churches are small enough to make this possible. But when Dr. Cutten began to think about what he deems the failure of our political attempts at self-government, it only strengthened his belief that the education of an intellectual aristocracy must have a moral quality. He quoted Ruskin as saying:

"The object of education is not so much to teach people to know what they otherwise would not know as to teach them to behave as they would not otherwise behave."

"This," said Dr. Cutten, "makes the end of education wholly moral; at least we may say that when educated people behave as though they had no responsibility for others, as though they were not interested in the welfare of the less fortunate, education has missed the mark."

Dr. Cutten spoke with an earnestness as great as his candor. He is not a "preachy" man, in spite of being a doctor of divinity and in spite of having written a book on "Psychological Phenomena of Christianity." He has written other books, it may be said, on "The Psychology of Alcoholism" and on "Three Thousand Years of Mental Healing."



## It Seems to Me

N.Y.C. WORLD

MAY 20, 1922

Perhaps we have bemoaned this particular fact before, but it is still on our mind. Somehow we are not able to make people mad when we want to make them mad. That is, we can't do it to anybody but actors and playwrights, which doesn't count. We once wrote that a certain actor "gave an almost perfect performance," and since then he has refused to speak to us. But upon numerous occasions we said things about John Roach Straton much more severe than that. We thought we were putting our back and shoulders into it, but after our most earnest effort against him we received a note in which he said that he had been vastly amused by our articles and wouldn't we come and have lunch with him some day.

It may be that the theory is that we look upon ourself as a funny man and mean practically everything which we say as a joke. We don't. Touch us with fire and we will burn. Cut an arm and we bleed quite readily. We have a number of hearty dislikes which have nothing to do with any effort to be quaint or whimsical or anything like that.

We hate: John Roach Straton, Charles E. Hughes the State of Georgia, caper sauce, the Y. M. C. A., "liberty not license," John J. Pershing, "my country right or wrong," John S. Sumner, William Randolph Hearst, Senator Watson, Calvin Coolidge, State Senator Lusk, Archibald Stevenson, Representative Volstead, Judge Landis, "Cytherea," the State of Texas, San Francisco (we have never been in Los Angeles) De Valera, "Rahab," Carson, Senator Smoot, "The Dover Road," Miller Huggins, velvet, peach skins, Irish whiskey, and the sight of blood—particularly our own. Oh, yes, we hate work. And we don't like either Mayor Hylan or Gov. Miller much.

In writing now and again about the race question we have had no intention of stirring up anybody for the fun of it. To us it seems just now by far the most important of all domestic questions. To-day we ought to be able to touch on the problem without hurting anybody's opinions or prejudices, because we can put in some figures. A correspondent recently hazarded some statistics about mental deficiency among Negroes in America. He did not identify their source. We have some figures contributed by L. F., a physician who has drawn them from a report made by the late Dr. Pearce Bailey during the war.

"I do not agree," writes L. F., "with your statement, 'Army figures, whatever they may be, would do no more than show a tendency.' Mental defect shows no great predilection for either age, periods or sex, and it is somewhat reasonable that had women been included in the draft the ratings that follow would have been approximately maintained. . .

"The most striking characteristic of the Negro is the wide distribution of mental defect (48.3 per cent.) and the low distribution of alcoholism. In Negroes the mental deficiency rate exceeded the United States rate for white people by 19.1 per cent."

It seems to us that this ought to be discounted somewhat on the basis of the fact that Dr. Bailey specifies in his report concerning his statistics, "They do not take into account the men rejected by local boards." It is entirely possible, and we believe probable, that in many communities the preliminary examination of Negroes called up in the draft was much more casual than the examination of white men. The difference in the rate might also be explained in part by the fact that, generally speaking, the Negro race profits less from remedial medical and educational correctives for mental deficiency than the whites.

But even if these surmises are thrown out there is one terrific catch in Dr. Bailey's statistics for anybody who wants to use the figures as a basis for discrimination. In addition to arriving at a calculation for mental deficiency among whites and Negroes in the United States, Dr. Bailey also made a tabulation State by State. Here the fact is revealed that in half the States where discrimination against the Negro is most intense the rate of mental deficiency is higher among whites than among blacks.

In Georgia, for instance, the mental deficiency rate among Negroes is 31.7 and among whites 33.3. In South Carolina 40 for Negroes and 43.4 for whites. In North Carolina, 40.8 for Negroes and 46.7 for whites. In Florida, 11.5 for Negroes and 31.1 for whites. In Kentucky, 38.5 for Negroes and 41.1 for whites. In West Virginia, 37.5 for Negroes and 38.6 for whites. In Texas, Alabama, Louisiana, Virginia, Tennessee and Mississippi the rate for mental deficiency is higher among Negroes than among whites. Even here the figures in several cases are close.

Such figures may be interpreted in many ways, but it seems to us that they offer some support for the contention that the whites of the South in their efforts to keep the Negro down have succeeded in also keeping themselves down. We have been told that the State of Alabama once refused to pass a compulsory educational law because it would have made it necessary to educate the colored children as well as the whites. The State Legislature was willing to sacrifice the whites in this case in order to maintain the backward position of the Negroes. Certainly a lynching is a crime against white America as well as black.

We heard James Weldon Johnson speak the other day at a meeting in which he told of having been present at a discussion of certain statistics in regard to Southern States. The man who was explaining the charts would say, "The rate of illiteracy in this State is so much, but deducting the Negro it is only so much," or "the figures for criminality in this State are so much, but deducting the Negro they are only so much."

"He didn't seem to realize," said Mr. Johnson, "that the only place where he could deduct the Negro was there on his maps and charts."

A good many of our theories of opportunity and democracy and all sorts of things in America seem to depend on that preliminary phrase, "deducting

## "RACE SUPERIORITY"

*Atlanta Independent*  
The question of race superiority is one that for a long time has challenged the thought of the world—different races having different views and definitions of what the term means. Races themselves have disputed with one another as to which was superior and gave their reasons for the faith that is in them, some crediting race superiority to color, climate and the like.

The political demagogue is the character in our national life that usually raises the race issue and the question of race superiority. It is the politician who uses the term as his chief stock in trade for the purpose of promoting his own selfish ends—not that he particularly believes in the doctrine that he preaches, but that he is devoted to the promotion of personal increment.

Quite lately two national characters have discussed race superiority. These two men—one a captain of industry and the other a world educator, a scholar and Christian philosopher—Dr. M. Ashby Jones and Henry Ford. In discussing the problem of "Inheritance versus Achievements," Dr. Jones submits that any people or individual who bases their claim to superiority on the achievements of the fathers, is denying the fundamental principle of democracy, and attempting to substitute the heresy of inheritance for the true principle of the regnancy of righteous achievement. He submits that the Anglo-Saxon race can only maintain the supremacy of the past by maintaining today the spirit and ideals by which our fathers won their way in the world of yesterday.

Dr. Jones' philosophy denies the doctrine of "superiority" by inheritance. We submit that a race, like an individual, is not superior merely from the assertion of racial superiority, but by achievements. A race is superior just in proportion as it contributes worth and character to civilization and demonstrates its strength by helping to an equality of opportunity and possibility weaker races. No race is superior to another race so long as it dominates the weaker by oppression, persecution and the denial to the other race the rights, privileges and opportunities it reserves for itself.

Superiority in racial groups or among races like individuals, is best proven and can only be proven by its willingness to give the inferior or weaker race fair play and equal opportunity in the struggle upwards.

Dr. Jones declares that the standard of Anglo-Saxon civilization of the south must be tested today by these fundamentals. He adds that, "We have in our midst and absolutely in our power, an infant race, without history, traditions or material wealth." And submits that the race is at the mercy of the Anglo-Saxon race, and adds that, "By all the traditions of our past, the very genius of our race demands, if we hope to maintain our supremacy, that we grant to this weaker race the protection of our magna charta, and gladly grant to them those 'inalienable rights of life, liberty and the pursuit of happiness.'"

And we submit that so long as the Anglo-Saxon denies other races the principles illustrated in Dr. Jones' philosophy, it belies its own doctrine of racial superiority and establishes its own consciousness of the fallacy of its position.

Henry Ford, the great publicist and industrial captain, submits in the Dearborn Independent that:

"The superior race is superior only in its qualifications to serve the less developed races. That is the only reason for superiority anywhere." And we might add, the only foundation.

Mr. Ford further elucidates that: "When dominance is used for selfish exploitation when it ministers to narrow pride, it brings its own troubles on its head. The Race Question is a real question. It grows more and more challenging. But its solution is not impossible. We need knowledge that will give us the racial facts. We need most of all to learn the obligations of superiority. Every race cannot be assim-



ated, but every race can assimilate enough to develop a full life for itself."

Mr. Ford in his dissertation of the question, lays down strongly the preachments of Dr. Jones—that "race superiority" is what superiority does for others—that self-laudation and the proclamation of self-superiority is not superiority at all—that if the superiority proclaimed by the dominating races in the world, fully recognized and appreciated the obligation that superiority involves, that many of the groups who preach superiority, would change their faith. Superiority is superiority when it recognizes the obligation for an inferior or less fortunate people—a service that the weaker people cannot do for themselves. Superiority does not mean the crushing out of the life of an individual or group, or narrowing the field of opportunity, but widening the field of opportunity and uplifting to higher life the people less fortunate.

Mr. Ford declares that the one central truth omitted from all discussion of the dominant race is this: "That dominance is an obligation and that the solution of the race question as of every other, lies in the stronger serving the weaker, the abler serving the less developed."

He further submits that "The protest of a less developed people against the selfishness and pride of the more developed people is well founded and will be heard in the universal court of the justice of God."

He further submits that "It is impossible for the dominant race to regard its blessings as an excuse for exploitation, without suffering the penalty."

This brings out the principle that dominance is not superiority. The world will some day learn as Dr. Jones says, that no race, nation or individual can inherit greatness—that only the opportunity to become great can be inherited, and all that is true greatness in life is achieved. And this brings us to the conclusion that the mere assertion of the white man that he is superior, does not make him so—that he is dominant not superior, and unless he makes best of the opportunity to become great by service to his weaker brother, instead of growing in greatness, he will deteriorate in dominance.

## WHY WE NEED A SUPERVISOR

### Strayer Report Shows Baltimore School Children Way Behind In Ability To Do the Simplest

#### Forms of Arithmetic

*Afro-American Baltimore*  
Lack of proper supervision of the colored schools of Baltimore is undoubtedly a factor in the poor showing made by the colored schools in the educational tests conducted by Dr. George Strayer in his recent survey.

Here is the result of a test of the white and colored school children in Arithmetic. The figures show the ability of the children to add, subtract, multiply and divide, and this ability is compared with the ability of white school children in Baltimore and average school children in other cities.

COMPARATIVE MEDIAN SCORES IN COURTIS TESTS  
SERIES B—ARITHMETIC

Place	School Grade				
	IV	V	VI	VII	VIII
Addition: Average System	4.7	6.0	7.2	8.2	8.7
Baltimore, White Pupils	4.2	5.5	6.2	7.0	8.5
Baltimore, Colored Pupils	1.3	1.7	2.3	2.3	4.1
Subtraction: Average System	5.9	7.5	8.8	10.0	11.2
Baltimore, White pupils	5.8	8.3	9.9	10.5	11.7
Baltimore, Colored pupils	1.1	1.5	3.0	4.9	6.5
Multiplication: Average System	4.2	5.6	7.1	8.2	9.3
Baltimore, White pupils	4.2	5.7	6.8	7.3	8.1
Baltimore, Colored pupils	.9	1.2	1.9	2.6	3.1

Division: Average System	2.6	4.7	7.1	8.6	9.7
Baltimore, White pupils	2.6	5.1	6.7	7.6	8.7
Baltimore, Colored pupils	.6	.8	1.4	2.4	3.2

The above figures show the astounding backwardness of the colored school children. It cannot be blamed on the children altogether. The teaching force must bear its part of the blame, and the administration its part. Nevertheless it is somebody's fault.

Take the matter of simple addition. The figures show that Baltimore colored children add only one third as well as they ought to in the fourth, fifth and sixth grades, and that in the eighth grades they add only one half as well as they ought to.

Is not this a sad state of affairs, and does this not bring information to every thoughtful parent, sufficient to make him and her find out why the teaching of arithmetic in the public schools is only about 33 percent efficient?

Here is where a colored supervisor of schools would help. If the fault is in the children, we would expect him to take the proper steps to correct conditions. If the fault is in the teachers, we would expect him to raise standards. If the fault is in the administration or the methods of teaching, he would be expected to find them. That would be his job.

## MENTAL TESTS

Philadelphia, May 27, 1922.

To the Editor of The New York Times:

Perhaps you will find the following remarks on mental tests of sufficient interest to bring them to the attention of your readers. They save I think, to elaborate the judicious opinion which you express in your editorial of this morning's issue entitled "Testing the Mental Test." They support Judge Rosalsky's hesitancy in accepting a psychological diagnosis as a finality.

Mental tests demand of the person tested a limited number of performances, some of them answers to questions. The result of a test gives us a measure of the individual's efficiency—nothing else. When a group of individuals is tested the result is a number of different measures, from which we are able to affirm the relative efficiency of those tested in passing these particular tests. To say that an adult has a mental age of 12 years affirms that he has passed these tests no better than ordinary twelve-year-old children pass them. He may do many other things better than twelve-year-old children.

We must distinguish between the fact revealed by a test and the expert opinion based on this fact. The "mental age" of the person tested is an inference in the nature of an expert opinion. To diagnose an individual as feeble-minded because he has a performance level of 12 years is to give an expert opinion based on a set of facts. If the expert opinion is based on nothing but the facts of the test it will, in some cases, prove to be an error. Psychologists and educators are apt to

make this error. The legal profession is trained to distinguish between facts and opinions and is less likely to jump to a conclusion from any set of facts however decisive they may appear to be at first sight.

One cause of this error is a failure to distinguish between the results of a group test and the diagnosis of an individual. If a thousand individuals apply for a particular job, and I want only a hundred, a psychological test of very simple character will measure the relative efficiency of the thousand, and I will save a lot of time and trouble if I choose my hundred from those who make the best records. Certainly it would be safe to eliminate the poorest from further consideration. It does not follow, however, that a few of those making a poor record may not be more competent than some of those making a good record.

Diagnosis is concerned with the individual and not with the group. In addition to group tests (the most psychological tests have been evolved as group tests) the individual should be examined. It is more important to observe how the individual passes the test than to know the record he made in passing it. Recently a Superintendent of a school district near Philadelphia was very much disturbed because a mental tester reported 150 of his pupils abnormal—a very large percentage of those examined. He asked the Psychological Clinic at the University of Pennsylvania to examine these children. On individual examination we were willing to pronounce only five or them subnormal.

A normal mind is the kind of mind that normal people have. Normal people are those who are considered normal. The inmate of a feeble-minded institution or a jail is presumably not normal. All persons on the outside living in society are presumably normal. To diagnose a presumably normal individual as subnormal requires the expert to form an opinion in opposition to the general opinion. This opinion must not be lightly made. In training clinical examiners I advise them not to diagnose a child as feeble-minded unless they feel sure they have sufficient facts to convince a jury of twelve intelligent men that the diagnosis of feeble-mindedness is the only logical conclusion to be drawn from the facts.

An adult may have a mental age of twelve years with psychological tests and still be normal. These tests measure intellect, rather than social conformity. Adults whose mental age is only twelve years who are able to earn their living and keep out of trouble are normal human beings. I am told that the producers of "movies" aim to meet the intellectual level of the nine-year-old. We have just concluded an examination of children between the ages of fourteen and sixteen, to all appearance normal, whom no jury or judge would consider subnormal, whose mental age, in some cases, is as low as seven and eight years. There are children who cannot learn to read, write and cipher, who are normal enough in other respects. The result of a psychological test should be presented to the judge and jury among the facts on which the jury will base a verdict of normality. In the last analysis, society decides who is normal and who is not normal. The psychological expert makes his tests and decides that certain individuals are like those whom society called "abnormal." One cause of the confusion in the interpretation of psychological tests is due to the fact that the majority of mental tests are not expert diagnosticians. They are mechanical measurers and many of them display such little insight into the problem of psychological diagnosis that they actually believe an ascertained mental age or intelligence quotient is what distinguishes the normal from the feeble-minded.

LIGHTNER WITMER.



## BLAMING NEGROES FOR NATURE'S WORK

BY PROF. JOHN C. ADAMS

THOSE who are disappointed with the negro's failure to make more of his opportunities in the United States than he has made, often are blaming the negro for Nature's work. The negro has not attained, and he cannot attain, the civic standing or the plane of culture which the abolitionists predicted he would attain within a short time after his emancipation.

Science can take the bones of a skull and build from them an accurate picture of the individual, and, within certain limitations, tell with definiteness the mental capacity of that individual.

Attention again is challenged to this fact by the discovery in northern Rhodesia, at the Broken Hill mine, of a skull. This skull is unlike the skull of any known species of man and it may throw a new light on our prehistoric ancestors.

This skull was found in a cave from which many tons of bones have been taken. These were the bones of animals and all of comparatively recent

the deepest niche of the cave is that of a prehistoric being, older perhaps than the Neanderthal species of mankind which lived in Europe some 40,000 years ago, or the Heidelberg man which was in the Rhine Valley before the coming of the Neanderthal species.

There is an interesting article about this fossil man of Rhodesia in the April number of The Atlantic Monthly. It is by G. Elliot Smith and it is decidedly interesting reading for those who are trying to come to some conclusion about the origin and antiquity of mankind. The point of interest for our present purpose is that a scientist can take a brain case and from study of its shape, structure and composition, tell us the capacity of the brain and the intellect which the brain case held. The brain case of this prehistoric man found in the African cave shows that this individual in life was deficient in brain qualities essential to learning highly skilled movements with the hands and needed for all the higher intellectual attainments.

If this creature had been sent to school for a hundred years he could not have made progress in philosophy, or music, or learned the meaning of social responsibilities or political sciences.

While the present-day negro skull is better developed than these relics of prehistoric men, science demonstrates beyond argument, and the facts are borne out by every page of the history of the negro race, that certain mental development is impossible for the negro, not because he is unwilling to learn, nor because of any fault other than that Nature has not equipped him with the brain areas essential to such development.

During the war the United States made very careful and elaborate tests on the mentality of the men who were drafted into the Army. Government statistics—with no prejudice to serve and with no purpose but developing facts—showed that 89 per cent of the negroes drafted were graded as of the mental age of 12 years. In other words, 89 per cent of the negro men who were in the Army had the mind of a child of 12 years.

As a matter of fact the mass of brain substances in whites is about one-fifth greater than in negroes and most of the

mass of the negro brain is at the back of the skull where are located the brain areas which have to do with the animal instincts and the senses. The forward lobes of the negro brain are small and this is the portion of the brain which has to do with abstract thinking. No amount of education can make up for the deficiency of brain matter.

I once had a rather prolonged argument with a professor of psychology who was trying to explain for me one of the elusive phases of our mental processes. I admit that I seemed stupid and must have tried the professor's patience to the limit, for finally he said in disgust:

"Well, I can furnish the idea, but if God hasn't furnished you brains you'll never understand this subject."

That is exactly the case with the negro race. White civilization can furnish ideas, but where Nature hasn't furnished the negro with brains he is unable to understand or comprehend.

TAKE THE TYPICAL NEGRO TYPE AND THE TYPICAL WHITE TYPE AND DRAW AN OUTLINE OF THE TWO HEADS AND YOU WILL BE STRUCK BY THE FACT THAT THE SLANTING SKULL OF THE NEGRO LEAVES NO ROOM FOR THOSE HEAVY BRAIN LOBES WHICH ARE ENCASED IN THE WHITE MAN'S HIGH FOREHEAD. YOU WILL OBSERVE ALSO THAT THE NEGRO HAS A HEAVIER DEVELOPMENT AT THE BACK OF THE SKULL. ON ONE SIDE HE LACKS THE BRAIN AREAS ESSENTIAL TO HIGHER EDUCATION AND ON THE OTHER HE HAS A PREPONDERANCE OF BRAIN AREA WHICH HAS TO DO WITH WHAT MAY BE CALLED THE ELEMENTAL OR ANIMAL HABITS, THOUGHTS, SENSES AND FEELINGS.

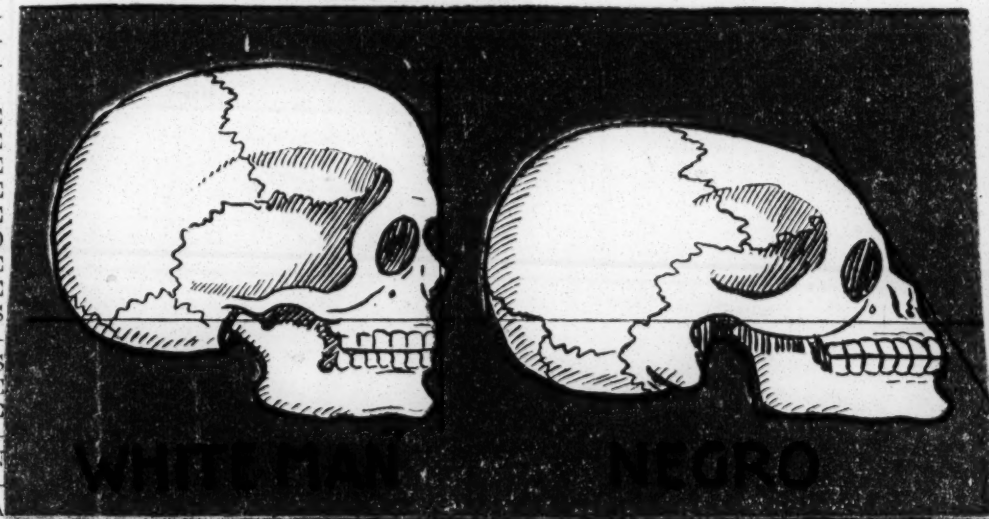
Edward Eggleston, in his book, "The Ultimate Solution of the American Negro Problem," published some years ago by Richard G. Badger of Boston, Mass., makes this statement:

In view of the enormous accumulation of direct evidence to the contrary, the claim that the lineal and very near descendants of the African savage tribes can in one or even a hundred generations of tutelage, by Caucasians, be made equals—or anything approaching equals—of the latter race, is the most absurd. Men who make such assertions do themselves gross injustice; for one of three causes, or a combination of them all, constitute the only hypothesis upon which their folly can be explained: They must either be adjudged ignorant of established truth, blinded by bias or prejudice, or for one or another ulterior motive attempting to foster and disseminate doctrines which they know to be founded only in fallacy.

Nature has not been generous to the negro in the mental equipment she bestowed upon him and many of us blame the negro for his lack of progress, when, as a matter of fact he is no more to blame than is a child born blind or with some deformity. The fact to be dealt with, however, when one contemplates the race problem in its wider aspects, is the established certainty that the negro's mental development is fixed

by natural limitations and that these limitations preclude the possibility of bringing him to mental equality with the white race. There are and will be exceptions, just as we find the freak albino, or white-skin, occasionally among Indian tribes, but a thousand years from now about 90 per cent of the negro race, where it touches the white man's civilization, still will have the mental capacity of the white child at the age of 12 years.

WE DO NOT PERMIT 12-YEAR-OLD WHITE CHILDREN TO VOTE, we do not permit them to marry, we do not hold them responsible before the law, we know that they have no comprehension of social or political responsibilities—and yet they are the mental equals of the vast majority of negroes who are



"Take the Typical Negro Type and the Typical White Type and Draw an Outline of the Two Heads and You Will Be Struck by the Fact That the Slanting Skull of the Negro Leaves No Room for Those Heavy Brain Lobes Which Are Encased in the White Man's High Forehead. You Will Observe Also That the Negro Has a Heavier Development at the Back of the Skull. On One Side He Lacks the Brain Areas Essential to Higher Education and on the Other He Has a Preponderance of Brain Area Which Has to Do With What May Be Called the Elemental or Animal Habits, Thoughts, Senses and Feelings."

permitted a voice in government, who marry as they please and as often as they please, and who, by well-meaning but mistaken persons, have been taught to aspire to social and political equality with the whites.

What is to be done about it?

In the near future I hope to give you my answer to the question. In the meantime I am interested in your answer to it. What, Friend Reader, do you think we can do about our race problem as it touches the negro here in the United States? Won't you write me your opinion on this vital question, having in mind the fact that the white

**"Come See What I See!" She Cries—  
Divorce Suit Follows.**

In her suit to divorce Joel C. Carlson, prominent Chicago attorney, Mrs. Josephine Carlson makes some startling charges, naming as co-respondent Miss Anna Weissbrodt, Mr. Carlson's stenographer.

One morning recently Mrs. Carlson walked into her husband's suite in a prominent downtown building. Attorneys Morris Levinson, Samuel J. Hachtman and Emanuel Greenwald, who occupy other offices in the suite, were there, and Miss Theresa Fels, stenographer for



"We Do Not Permit 12-year-old White Children to Vote."

times. The skull, however, found in



been in the South but had his information on the race question from the So-

ciety for the Advancement of the Colored Race or from the Chicago Tribune. Before he again presumes to write on the negro problem, I would advise him to read some of the advice of that great negro, Booker T. Washington, to his people. I would advise him to also read more of the literature of the society above mentioned, then decide for himself which is the better advice, that of the negro leader who had the cause of his race at heart or that of the white grafters who are, as Jones accused the Blade, trying to incite strife. I might suggest that he come South and make a study of conditions as they really exist. If, after making his investigation, he feels that his mission in life is to endeavor to lift the white race to the level of the black, I am sure the members of the white race will appreciate his efforts and interest in them.

Respectfully,  
W. A. DEEN.

## Fanciful Anthropology

"THE ORIGIN AND EVOLUTION OF THE HUMAN RACE." By ALBERT CHURCHWARD.  
New York: The Macmillan Co. 1922. \$12.50.

Reviewed by FRANZ BOAS  
Columbia University

DR. CHURCHWARD'S book presents the "true" origin and evolution of the human race and is dedicated "to all present and future anthropologists and ethnologists, trusting that it will assist them in the future to arrive at a more definite and critical opinion on the past history of Homo than has been their expressed contention hitherto," which means that all professional investigators are wrong and that the author has discovered the true history of mankind. If the self-assurance of an author were proof of the correctness of his views, no future investigation of the problems which he treats would be necessary. Dr. Churchward corrects with equal ease the fundamental views of physicists (p. 448) and those of anthropologists. He tells the learned Dr. Frazer that "no objection could possibly be raised to any man or woman holding private opinions as he does," but that "there is a very great objection to men occupying the positions of teachers and professors disseminating exploded and antiquated and wrong ideas which scientific research and material evidence have proved to be false." Of course, we cannot all equal the author in our ease of reading and translating Egyptian, Maya, and other languages, nor do we know that the pygmies have monosyllabic languages and no more than two hundred words. If the professional anthropologist could draw upon an equally large amount of knowledge, he might perhaps be able to solve his problems as easily as Dr. Churchward does.

I presume the opinion of a mere professional will not impress the author very much, because he is obvi-

ously thoroughly convinced that no specialist can possibly have any knowledge of his subject and it must be left to somebody like himself to set him right. I should be quite willing to agree with him that there is many a specialist without imagination who knows only a small portion of the field in which he is working; that there are others who are so steeped in prejudices that they cannot form valid conclusions from the material at their command, and that there are still others who under the guise of being specialists have only a smattering of knowledge and should be classed rather as politicians in the domain of science than as scientists. But all of these, with the possible exception of the last group, know at least that they have to base their deductions on observations and that theory which is based on fancies, unsullied by mere facts will not help us.

It would be quite useless to enter into a detailed discussion of the book. The author assigns almost unlimited antiquity to man. He assumes a relation between anatomical types and culture which even surpasses the theories of Elliot Smith. To the author an unpolished stone implement of modern times is palæolithic (p. 57) and there is a regular sequence of cultural traits, particularly of religious ideas, that proceeds with the development of the various races of man. To him "the original pygmy was born in Central Africa and spread throughout this world over a million years ago, and remnants of this first race are still found in the forests of Africa, in the forests of Bolivia, S. A." (p. 65). "The antiquity of the descendants of the Nilotic negro in America has been proved by the discovery of his remains in the pleistocene era there. In a cave in Patagonia implements of the Nilotic negro of a palæolithic character were discovered in quaternary strata, while in the ground at some distance above were imbedded others of a neolithic character (stellar cult people)" (p. 188). The whole development of mankind began with the pygmy and there was a succession of emigrations from Africa to the New World and to all the different parts of the Old World which accounts for everything we see at the present time.

The general view of the author in regard to the development of mankind may briefly be set forth as follows: We begin with the pre-totemic or non-totemic and non-anthropophagous people, who have the physical type of the pygmies, made stone implements chipped on one side only, without magic, believing in a Great Spirit, and with a monosyllabic language of two hundred words. These are followed by the anthropophagous totemic group with a monosyllabic language of 900 words, who developed in Egypt. Next in order are the stellar mythus people, of a "much higher type," making implements chipped on both sides, with a knowledge of pottery and work in metals, with "iconographic" buildings, and finally we reach the solar cult people, who, we are told, are non-

anthropophagous.

The book presents a collection of very valuable ethnological and ethnographical plates.

Unfortunately, anthropology continues to be a field in which every one feels the right to dabble no matter whether he has any preparation or not. It is not understood by many writers that anthropology is developing a rigid critical method, by which the value of evidence and theoretical conclusions may be tested. It is true that in anthropology, as well as in other sciences, new hypotheses spring up from time to time which are promulgated with the assurance that they solve every problem which is presented. The application of the evolutionary theory to anthropology, the modern *Kultur-Kreis* theory, which is based on the assumption of a great stability of cultural traits and their dissemination over the whole world by migration or imitation, is an example of this. At the same time the slow work of unravelling the complex conditions of the development of the varieties of man, of variety in language, and of variety in culture, is progressing apace. As in other sciences, hypotheses are invented and rejected or corroborated on the basis of actual evidence, and the serious investigator no longer expects to solve the whole problem of the development of human civilization at one stroke. The problem of the relationship of racial type to culture, the conditions determining the psychological reactions of individuals as members of society, the question of the influence of environment upon human type and cultural life, the historical development of each particular area, are being scrutinized with care and according to methods which in their rigidity compare favorably with methods applied in natural sciences. The true solution of the problem of the history of mankind must be looked for in studies of this kind, not in a fanciful treatment like that presented by Mr. Churchward.



# NO NON-MAN ANCESTRY

## Catholic Answer to Evolutionists--Jesuit Counters Darwin Doctrine With Scientific Data--Characterizes It as One of

### Ranking Hoaxes of All Time

New York Times  
3/19/22

FRANCIS P. LeBUFFE, S. J.,  
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**I**N an address delivered at the annual meeting of the American Bar Association, the Hon. James M. Beck, with rare insight and ability, diagnosed the present-day attitude thus:

"In all former ages all that was in the past was presumptively true, and the burden was upon him who sought to change it. Today the human mind apparently regards the lessons of the past as presumptively false, and the burden is upon him who seeks to invoke them" (Reports of the American Bar Association, Vol. 46, 1921, p. 172).

As the present writer is one of many thousands who still hold absolutely to the non-evolution of man, he has been more than amused, though not one whit surprised, to hear such hackneyed phrases, viz., that one who refuses to hold the evolution of man is "hopelessly brainless" (New York American), has a mind "armored and wrinkled in the old, old way" (New York Times), that to debate the essential soundness of the theory of evolution "is as preposterous as debating whether or not the earth is round" (New York Evening World).

Yet in face of all this mud throwing we make the categorical assertion that there is not a single scientific fact which proves that man has evolved from any preceding animal whatsoever, and we further assert that from a purely scientific viewpoint the evolution of man is one of the ranking hoaxes of all times. The "tyranny of names" is terrible, and everywhere we hear it said: "Why, everybody holds it." Well, everybody held once that the earth was flat and that the sun went around it. Does it follow that they were right? And isn't it a good thing to have a mind "armored and wrinkled in the old, old way" of demanding a scientific proof for a statement of physical fact? And isn't it an honor to be "hopelessly brainless," if to be "brainful" means to jettison all science and logic?

#### Two Points to Start With.

Before entering upon the matter of this paper the writer would make two points perfectly clear. The first one is that he intends to treat the matter in hand from a purely scientific point of view. Though a Catholic and a priest of the Jesuit Order, he will make no

single mention of God, of religion, of morality, of the Bible, of Christianity, of Catholicity, though much might be said concerning the bearing of evolution on these great subjects. He mentions this because it is so often ignorantly objected, "Oh, you hold that because you are a Catholic." One might just as well say, "You hold two and two make four because you are a Catholic."

This position, moreover, is necessary because the evolutionists most frequently deny God, as traditionally and rationally understood, and one cannot meet them on common ground except in the realms of scientific, physical facts. Secondly, the writer for many reasons narrows the discussion, or rather accepts the discussion already narrowed, to the evolution of man and man only. Whether a mollusk ever evolved into a vertebrate is wholly beyond the purview of this paper. The question at issue is this and this only: Has man evolved from some non-man ancestor or was he always man from the beginning? The categorical answer of real science is absolute in the words of the great Branco at the Fifth International Congress of Zoologists, Aug. 16, 1901: "On the subject of the ancestors of man, paleontology tells us nothing—it knows no ancestors of man." In a like sense Virchow, renowned pathologist and anthropologist of his day and founder of cellular pathology, said at the Wiesbaden Congress of Naturalists: "Every positive advance which we have made in the study of prehistoric anthropology has removed us further than before from any proof of evolution to be found there. Man has not descended from the ape, nor has any ape-man existed." Remember, of course, that Branco and Virchow were outstanding specialists.

Let us then come immediately to our question and we shall proceed by taking up the major arguments advanced by the evolutionists. The first argument advanced is that of resemblance and may thus be stated: "Man and monkey are so alike that they must have come from the same stock," or "Similarity argues oneness of original parentage." Homology or correspondence in internal structure and functional properties of organs is accepted and asserted as explicit proof of common descent. This is the fundamental, but assumed, principle that started all the discussion. But in the name of all logic and sound reasoning, even granting for the sake of argument that such resemblance exists, does it

prove anything?

All that resemblance can evidence is resemblance. Let us take an example from external resemblance. Jack and Jim are perfect doubles. Are they necessarily of one parentage, i. e., twins? Or is it not adequately possible that Jack could have been born in Nome on Jan. 1, 1900, at 4 A. M., and Jim in Cape Town on the same day and at the same hour? Mere resemblance proves nothing. Resemblance may, indeed, create an initial presumption, for instance, that Jack and Jim are twins, it may create an initial presumption that man and animals are related, but it proves nothing. This initial presumption must be proved by facts extraneous to resemblance as such. As Pesch (Die grossen Weltraetz II, p. 232) well says: "It must be observed, however, that it does not follow that, because plants and animals exist in certain graded order, less perfect and more perfect, therefore one has evolved from the other. It is the fallacy of "Post hoc, ergo propter hoc." (You bought a brown fedora yesterday, and I bought one today, therefore I bought it because you bought it and derived it from the same source.)

#### Resemblance Evidences Only Resemblance.

Yet this is what we continually hear—resemblance, resemblance, resemblance. Once and for all, granted all the resemblance wanted, what then? Resemblance evidences only resemblance. It proves nothing else by any known rules of right thinking. No one can deny that man has a body in many ways like the animal body. Certainly we are like animals and have like organs. If we and the animals have blood which is to be oxygenated, then we and the animals need an organ for this oxygenation—i. e., lungs. If we and the animals have a tissue system which is to be rejuvenated and repaired by a continually flowing blood stream, then we and the animals need an organ for pumping—i. e., a heart. If we and the animals suffer from catabolism, then we and the animals need similar organs of digestion, whereby food is ingested, digested and assimilated into the delivery blood stream to bring about repair—i. e., anabolism. But, as we shall see, this resemblance is shot through and through with essential dissimilarities, so that man and animal are physiologically and morphologically not univocal but analogous. But is there such resemblance? First of all is there resemblance in gross out-

lines? Yes, if you take just one fast glance and cast no lingering look behind. But if you look hard, and scientists really ought to look hard, is there such likeness? As St. George Mivart pointed out in a book published exactly forty-eight years ago ("Man and Apes"), there is no species of ape that is really similar to man, but the orangutan is like him in one point, and the chimpanzee in another and the gorilla in another and so on, with alarming variations. On Pages 162 and ff. he lists the agreements and variations and says finally on Page 193: "But however near to apes may be the body of man, whatever the kind or number of resemblances between them, it should always be borne in mind that it is to no one kind of ape that man has any special or exclusive affinities—that the resemblances between him and the lower forms are shared in not very unequal proportions by different species," and, because of this, he says on Page 172: "It is manifest that man, the apes and the half-apes cannot be arranged in a single ascending series of which man is the term and culmination." Science, real science, says the same today.

So conscious, indeed, are up-to-date evolutionists of these variations that they have quite despaired of ever linking up man and monkey immediately and so have evolved from their inner consciousness a pre-simian, pre-anthropoid stock—i. e., a pre-monkey, pre-man stock—which stock was differentiated into the small monkey stock, the anthropoid ape stock and the human stock, which stock Osborn bases on "a hypothetical ancestor of this entire anthropoid group, founded on a jaw discovered in Egypt" (Amer. Museum of Natural History, Guide Leaflet No. 52, p. 5, and Men of the Old Stone Age, pp. 49 and 54). And you ought to go at once to the Museum and see in case No. 1 this tiny jaw on which so great a fabric is raised. "The mountains are in labor and there is brought forth a laughable mouse."

#### Proofs Various and Varying.

But was there ever such a pre-monkey, pre-man stock? Evolutionists, of course, say that there was and their proofs are various and varying and we shall rapidly sketch a few.

In replying to Bryan, Osborn speaking of the paleontological remains, said: "He? i. e., Darwin, could not have even dreamed of such a flood of proof and evidence." Has Mr. Osborn forgotten his other statement concerning his own prize exhibit, for the upkeep of which the people of New York are paying

their hard earned taxes. "Five cases in the centre of the hall are devoted to the story of man, and that it can be compressed into so small a space is an indication of the scarcity of his remains, for here are displayed reproductions of all of the notable specimens that have been discovered" (Leaflet No. 52, p. 3). Really, Mr. Osborn, how did "a scarcity of his remains" grow into a "flood?" Haven't you broken the speed-laws of even saltatory evolution here?

But what is this "flood"? Just four or five pieces of skulls. The Trinil ape-man, which is a hodge-podge of bones belonging to no one creature ("the first of the conundrums of history," Osborn), the "Heidelberg man," i. e., to say "jaw" (but of course Haeckel taught the left-handed, right-handed use of a part for a whole, the Piltdown skull in fragments, and utterly discredited by scientific men as one of the hoaxes of science, and last but not least, the Neanderthal man, i. e., a skull-pan (for that part of the dear old fossil is lime-lighted always) over whose departed self Osborn & Co. go into raptures, and one H. G. Wells has repeatedly grown sentimental. Four, i. e., one, two, three, four pieces of bone, constitute a "flood." The writer is not ignorant, of course, of the few dozen skeletons which are grouped about these pivotal skulls by evolutionists. First of all, they can all be placed comfortably in the back of a small Ford delivery wagon; secondly, their worth is pivoted on the notorious aforementioned skulls, and, thirdly, even Mr. Osborn admits they may be rightly called a "scarcity," and "scarcity" is not "flood."

And what is the worth of these remains? Zero, as far as evolution is concerned. The Trinil ape-man Pithecanthropus is a pure figment, for, as Virchow said, the head is that of an ape, the femur, found fifty feet away, is that of a man, and neither of the two teeth belongs to that skull. The Heidelberg man, "one-half of 1 per cent. original jawbone and 99¼ per cent. restoration," has been practically duplicated by an Eskimo jaw and is merely an abnormal maxillary bone. The Piltdown skull is the joke of paleontologists because of all the circumstances of its finding, and the Neanderthal skull has provoked from competent authorities a dozen or more opinions concerning itself. Here are a few: The skull belonged to a human idiot (Blake, Vogt, Hoelder, Zittel); to an old Celt; to an old Hollander; to an old Frieslander; and last, but not least, to a Mongolian Cossack of the year 1814!

It was of these remains that Huxley said: "In no sense can the Neanderthal bones be regarded as the remains of a human being intermediate between men and apes." Dwight of Harvard says, "The Neanderthal man is not a specimen of a race arrested in its upward climb, but rather of a race thrown down from a higher position." Yet as you walk into the Hall of the Age of Man Mr. Osborn with a gesture of finality waves his hand at Case 1 and Case 2 and Case 3, and at the walls



whereon his faithful understudy has painted moving scenes of sub-man life and tells you triumphantly to see how all these exhibits "form a progressive series."

Of course they do. How could they not? Hasn't the faithful McGregor used a deal of pains and care to build up the properly angled jaw on Mr. Trinil Apeman and to add a properly sloped and cramped cranium to poor Heidelberg's jaw and to pitch a nonexistent face on the Neanderthal skull pan so that it will have a lesser protrusion of chin than its predecessors have? Hasn't the valiant Knight curved each nonexistent knee as the evolutionists said it should be curved and sloped, each nonexistent femur and thigh as the evolutionists said the femur and thigh should be sloped? Of course they "progress." You schematized and made them progress. But didn't Haeckel cut off a monkey's tail to have a missing link. Think of paying taxes for the upkeep of a building wherein are depicted such phantasmagoria!

#### Shaft at Conklin.

But leaving gross anatomy and delving into more particulars, is there resemblance here? Conklin said in THE TIMES: "All the evidences of evolution drawn from morphology, physiology, embryology, paleontology, homology, heredity, environment, &c., speak for the evolution of man as much as for any other organism." First did he read Science for Jan. 20, 1922, wherein Bateson's paper may be found in which he absolutely denied before the American Association for the Advancement of Science in Toronto Dec. 28, 1921, that morphology or genetics taught any such thing? (Osborn's answer in THE TIMES, Page 2, Column 1, to Bateson's paper that "Bateson is living the life of a scientific specialist, out of the main current of biological discovery" is naïve.)

Secondly, does he know, to select a few, the following differences between man and animals, including the monkey? (1) That the main tasting apparatus in animals and monkeys is on the sides of the tongue and laminated, while in man it is on the top and circumvallated; (2) That the pelvic bones of the animal and monkey are flatter and more elongated, so that it is unnatural for an animal or monkey to walk upright, since the intestines lack support, whereas in man the pelvic bones are shorter and more inclined together at the lower extremities, precisely as necessary for an erect position; (3) That physiology does teach us a vital difference between man and monkey. Monkeys live on cellulose, digesting it and nourishing themselves thereby. Man cannot live on cellulose. This argues a radical difference in the digestive apparatus of man and monkey; (4) That genetics teach us that the female anthropoid monkey is fertile once during the year, i. e., in the summer, whereas the human female continually produces ova; (5) That the monkey has one set of ribs more than man.

Ranke (Der Mensch, 2 ed., Vol. I, p. 437) says on comparing the skeletons of man and of the anthropoid ape: "We may place side by side and compare one bone after the other, and we shall find

that everywhere the same general form and arrangement prevail. But in particular, there is no bone, be it ever so small, nay, not even the smallest part of bone, in which the general agreement in structure and function would pass over into real identity. By its characteristic form we are able to tell each single bone of man from the respective bone of any anthropoid ape or mammal." And Virchow said: "The differences between man and monkey are so wide that almost any fragment is sufficient to diagnose them." (Report of the Smithsonian Institution, 1889, p. 566.) Not much resemblance there! Another argument advanced is that of cranial development. This argument states that "the cubical capacity of the skull is an index or norm of intellectual development and mind capacity." What is the scientific worth of this assumption? The scientific worth is (1) zero, or (2) if accepted, proves a boomerang for the evolutionists. (1) Its worth is zero. Why? Because the skull with the highest cubical capacity yet found is that of a savage of New Britain, with 2,010 cubic centimeters, 45 cubic centimeters greater than Bismark's, 507 cubic centimeters greater than the normal male skull of central Europe, and 715 cubic centimeters greater than the normal female skull of the same territory! (In passing, a note of warning to the ladies! Since the normal female skull capacity is roughly 200 cubic centimeters less than the normal male skull capacity, a woman who holds to the principle of evolution should refrain from advocating sex equality, equal rights, feminine suffrage, &c., for woman is, according to this principle, in an admittedly lower stage of evolution than her superior-man!) (2) It is a boomerang, because the so-called "missing links" had cranial capacities in excess of modern men, as have many savages in comparison with civilized man. Osborn himself gives 1,408 cubic centimeters for Neanderthal and 1,550-1,880 cubic centimeters for Cro-Magnon, whereas women of Bavaria now have about 1,300 cubic centimeters, and English, Irish and French women have been found with only 1,050-1,090 cubic centimeters.

#### Supra-Orbital Ridges.

Another argument advanced at times is that of the supra-orbital ridges. Prominence of the ridges over the eyes is an indication of nearness to the apes. Is that so? Then our friends, the evolutionists, including Messrs. Osborn and Conklin, are nearer the apes than the negroes of South Africa. Why? Well, because, according to real, not imaginary, anthropology it is an attested fact that the negroes of South Africa have less of a supra-orbital ridge than the men of the white race. Professor Arthur Keith says ("The Human Body," pp. 177 and ff.): "In the typical African negro the forehead, as a rule, is high and the supra-orbital ridges are distinctly less prominent than in the European. The supra-orbital ridges of the Chinaman are less developed than in the European."

Occasionally we hear of tailed men. Of such Ranke says: "In our own day observations have furnished us with an

invulnerable argument that no race of men with tails exists on this earth." If the so-called "tail" is found to be merely a genuine coccyx, &c. The evolutionists, however, have discreetly dropped this argument, for every man knows that the anthropoid ape has not a tail. We mention it, however, as we hear it offered as a popular objection at times. Even though the evolutionists did have tails, that would prove nothing, for it would again be just a point of resemblance and so would be in no wise at all a proof of common ancestry.

An argument formerly more in vogue than now, though frequently presented by "the man in the street," is that of rudimentary organs. It has frequently been asserted that so-called rudimentary organs in man are a proof of evolution. The rudimentary organs most featured were the pineal, the pituitary and the thyroid glands and the vermiform appendix. The main reason for calling them rudimentary or vestigial organs was that no adequate reason had or has been found for their presence. But first is it a sufficiently good reason that because we do not know why they are within us, therefore, they have no present reason for being there? Would it not be just as reasonable for a Hottentot to hold that there was no reason for the electric block system on our railroads, because he saw no reason? Would not sheer common, not to mention scientific, sense urge us to recall Tennyson's fine line, "Our thin minds that creep from thought to thought," and then admit our ignorance?

Secondly, as we begin to push back the borders of our ignorance light breaks in upon us. Professor Arthur Keith, in his address as President of the Anthropological Section of the British Association, meeting at Bournemouth (Smithsonian Report for 1919, p. 448), said: "We have hitherto regarded the pineal gland, little bigger than a wheat grain and buried deeply in the brain, as a mere useless vestige of a median or parietal eye, derived from some distant human ancestor in whom that eye was functional, but on the clinical and experimental evidence now rapidly accumulating we must assign to it a place in the machinery which controls the growth of the body." Yet if one had dared a few years back to contradict the "effete slide-eye" theory and had urged a purposeful presence of the pineal, one would have been called a medievalist, an obscurantist, hopelessly brainless, &c., &c. Of the thyroid gland, whose removal entails myxoedema, Huxley said: "The recent discovery of the important part played by the thyroid gland should be a warning to all speculators about useless organs."

#### "Blood Relations."

Argument advanced quite often is that we are "blood relations" to the apes, because our blood is similar to theirs. Friedenthal, who discovered this blood resemblance, himself said that he never authenticated anything more than a blood resemblance in the chemico-physical sense. Again resemblance! What of it? As Rothschild and Berthelot have both shown that the milk of asses is nearest the milk of human females, we might

just as logically claim milk relationship with asses.

A final point and we have come to the end of our allotted space. It is the famous law of biogenetics, popularized and lyingly proved by Haeckel. Haeckel took a picture of an embryo turtle, made three reproductions and labeled them "fish," "turtle" and "bird." But this is as rank nonsense as it is to teach the evolution of man as a fact or as a scientific hypothesis. Haeckel's falsification, is this law true? Not according to real scientists. Carl Vogt said: "It has been laid down as a fundamental law of biogenetics that ontogeny (the development of the individual) and phylogeny (the development of the race) must exactly correspond." This law, which I long held as a well founded, is absolutely and radically false. Again, Zittel has said: "If paleontology be consulted, it must be recognized that this hypothesis has not been confirmed in any way."

Yet Mr. Conklin has the audacity to trot out once more the "fishlike gill slits" of the human embryo! Is he really ignorant that all this nonsense was long ago shattered by Oskar Hertwig and other embryologists? Supposing, again, there was a real gill! A resemblance, yes. Atavistic reversion to a fish! Though not universal in occurrence, shall we say that the Siamese twins were a reversion to an atavistic condition wherein men existed tandem style, or that six-fingeredness or six-toedness argue a darling hoary progenitor of like construction, or that cases of procomelia (i. e., a condition wherein the limbs of a human being are markedly similar to the flappers of a seal) evidence a seal ancestor? The rareness of occurrence would prove the remoteness of the ancestor, would it not?

In THE TIMES of March 13 the Rev. H. E. Fosdick writes: "The real situation is that every fact on which investigation has been able to lay its hand helps to confirm the hypothesis of evolution." He is but following "the wild and whirling words" of Osborn, Conklin & Co. (c. f. N. Y. TIMES, March 5, Special Features Section, p. 2, col. 1, p. 14, col. 1, and passim in the works of these and other gentlemen). Did he or they ever read the words of Professor Fleischmann, zoologist, of Erlangen: "Instead of scientists having been able from year to year to produce an increasing abundance of proof for the correctness of the doctrine of descent, the lack of proof and impossibility of procuring evidence is notorious"? Or these of Professor Steinmann: "In the light of recent research, fossil discoveries have frequently appeared less intelligible and more ambiguous than before, and in those cases in which an attempt has been made to bring the descent system into an agreement with the actual facts the incongruity between the two has become obvious"?

When these gentlemen, like all true evolutionists, raise their fanfare that no scientist disputes the fact of evolution, one is really puzzled to know whether they are ignorant of the matters wherein they claim to be specialists or are deliberately asserting what they know to be false. The dilemma seems complete.

#### Osborn Again Under Attack.

The apogee of illogicality was reached by Osborn when he said in THE TIMES (p. 2, col. 5): "It would not be true to say that evolution of man rests upon evidence as complete as that of the horse." That is pre-eminently true, and therefore Osborn saws off the very limb on which he is seated. The horse-evolution at best, according to many specialists, "is scarcely more than a very moderately supported hypothesis." Of the horse's ancestors (and few agree on them), (1) the proved ones are all real horses; (2) many have never been seen but are postulated, and (3) the non-horse ancestors really existent in the past have not been proved to be related to the horse at all. Yet man's evolution is less authenticated than the horse's. Then, why assert man's evolution as an indisputable fact? For the sake of his own cause Osborn should have omitted that sentence. He deceives none but the ig-